THE ORTHODOX PILGRIM

Issue no. 3 | Great Lent 2026

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Illustrations
Photis Kontoglou / Φώτης Κόντογλου (†1965)

Quotations
St. Nikolai of Ohrid and Zhicha (Velimirovic): *The Prologue of Ohrid: Lives of Saints, Hymns, Reflections, and Homilies for Every Day of the Year* ☞ rocor.org.au

Saint Justin Popovic [†1979]

THE MYSTERY OF THE PERSONALITY OF METROPOLITAN ANTHONY

AND HIS MEANING FOR ORTHODOX SLAVDOM

Orthodox Life, Vol.34, No.5, September-October, 1984, pp. 31–43

The following lecture was given in Belgrade at a solemn gathering in memory of His Beatitude Metropolitan Anthony (Khrapovitsky), the First Hierarch of the Russian Orthodox Church Abroad, by the renowned Serbian theologian Archimandrite Dr. Justin Popovich, at that time professor of dogmatic theology at the Theological Faculty of Belgrade University. The lecture was printed in the journal of the Orthodox theological faculty in Belgrade "Theology" (vol. XIV, No. 1, 1939, p. 40) and is presented here in an English translation by Joachim Wertz.

I

I FIND MYSELF in the position of an ant who must speak about the soarings of an eagle. Can an ant follow the path of an eagle? No! However, it is possible, from its ant's perspective, for it to admire the eagle soaring in the heavens, and to stand frozen by the awe of sweet delight.

Therefore, with my ant's tongue I want to babble on with some of my observations, and I ask you to pardon an ant, that he dare to speak of an eagle of Orthodoxy. Oh! I am firmly convinced that I possess neither the skill nor the capability to explain the mystery of the wondrous personality of His Beatitude, Metropolitan Anthony, but I am only able to bow down, in fervent awe and pious respect, before the wonders of his boundless love for Christ and his gracious love for man.

What is the mystery of the blessed Metropolitan Anthony? It is his boundless love for Christ. Examine any of his thoughts, or feelings, or desires, or works—and everywhere you will find, as a creative force, his immeasurable love for Christ. He lived and worked by the Lord Christ, and therefore everything that he possessed can be attributed to the God-Man. His biography is a Gospel copied in miniature. In reality, there exists in the world only one biography which has eternal value, and this is the biography of the God-Man—Christ; human biographies are valuable only insofar as they are united with it and proceed from it. Blessed Metropolitan Anthony was wholly united with it and proceeded from it. He, a Christ-bearer, following in the footsteps of the great apostle, desired, just between us, to know nothing save the Lord Christ and Him crucified[1]. Thus, the mystery of his exceptional personality matured into the mystery of the personality of the God-Man and now radiates off into all of its infinity.

Metropolitan Anthony's boundless love of Christ has been shown to be directed toward the world

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.
1 Corinthians 2 1-5

as a blessed love for man. His touching love for man is nothing else but his prayerful love of Christ extended to men. He was boundlessly man-loving because he was boundlessly Christ-loving. For his tireless love for man he drew strength from his tireless love for Christ. The Divine Lover of men taught him the true love for man and gave him the powers of grace so that he could persevere in it at the cost of many sufferings. He loved man even in his sins; he never confused the sin with the sinner; he condemned sin but had mercy on the sinner. In his love for man he never lost strength, he never weakened, for he loved man through Christ and in Christ. It is impossible, according to the Gospels, to truly and completely love men, if God does not give us the graces of strength and blessed love. Human love for men quickly fades, if it is not nourished by God. True love for man is possible only through true love of God. The New Testament truth is: love for God is also love for man. This was taught to us by the Divine Saviour Himself, making the second dependent upon the first. What is more, the Lord reduced all His divine commandments to two: to the commandment of love for God and to the commandment of love for man. And thus He exclaimed: on these two commandments hang all the law and the prophets[2]. What is true of the prophets, apostles, and martyrs, is also true of our great Christ-loving and man-loving blessed Metropolitan Anthony, just as he is completely, by his entire personality, established on these two commandments.

Evangelical love for Christ, by an essential necessity, manifests itself as blessed love for man. However, by what powers are love of Christ and love for man established and maintained in the heart of man? By prayer, fasting, mercy, meekness, humility, chastity, and patience. Evangelical virtues nourish one another, live in one another, and each is fortified by the help of the other. The holy fathers, apostles, and ascetics are witnesses to this. Together with them, that great ascetic of our day, the blessed Metropolitan Anthony, is a witness to this, just as he was indefatigable and inexhaustible in his love of Christ and in blessed love for man, since he was indefatigable and constant in prayer, in fasting, in patience, in mercy, in humility, in meekness, and in chastity. Love for the Lord is revealed in the fulfillment of His commandments. This is the only sign by which one who honors Christ is distinguished from other men. Laboring tirelessly in evangelical struggles, this metropolitan who was zealous for Christ carved out for himself an vast and wondrous personality, which reminds one of the holy fathers.

Make no mistake about it, the blessedly reposed metropolitan is an exceptional patristic phenomenon in our time. He passed through our stormy century fearlessly, like an apostle, and with evangelical meekness, just like the great fathers of the Church, Athanasius, Basil, and Gregory passed through the fourth century. Looking at him, I say to myself: yes, even now one can actually live in a patristic manner, even now one can be humble and fearless like the fathers, even now one can actually be a bishop like the holy fathers. Why is this so? Because the Lord Jesus Christ is the same yesterday, today, and unto the ages; likewise, human nature remains the same from Adam until our own day. The fathers of the Church are different from us not by nature, but by will. In order to imitate them, we must, according to the words of St. Seraphim of Sarov, possess two qualities: resolution and effort of will. That mystery, the mystery of Christ, completely permeates these evangelical heroes. It uninterruptedly flows through the apostolate of the apostles, through the martyrdom of the martyrs, through the struggles of the ascetics. Even more must be said: it still flows continuously through the Orthodox Church, through its holiness, catholicity, apostolicity, and unity. This holy mystery has been successively transmitted with exceptional force even through the patristic personality of the blessed Metropolitan Anthony. His entire being is rooted in the holy fathers. Thence sprang his very touching love for the holy fathers; he could not even speak of them without compunction and tears. Thus his personality, his life, his labors can also be explained through the holy fathers. The holy fathers are his parents, his teachers, his tutors, his guides. They taught him holiness, they inspired him to asceticism, they gave him a catholic sensitivity and an orthodox consciousness. Tirelessly striving through patristic struggles, he transformed his own nature and habits into evangelical love, humility, meekness, and mercy. To realize the Gospel in one's own nature—this is the very meaning of human existence in this world. In this the blessed metropolitan is an irreplaceable teacher and guide. Finding through struggles evangelical co-suffering love for men, he lived by it and produced it in others. In this was his wondrous might and his miraculous power.

Ladies and gentlemen! He is a wonderworker! By his touching love for man he worked wonders with human souls. Is it not a miracle to raise a dead soul to evangelical faith, to evangelical humility, to the evangelical life in Christ! Yes, it is a miracle; and it is a greater miracle than to raise a dead man from the grave or to move mountains. And of such miracles the metropolitan possessed many, very many. Who among you has not experienced such

a miracle in his presence? As no one else, he knew, by prayer and meekness, how to enter into your soul and raise it from the death of sin. And already, imperceptibly, he mastered it. By what means? By co-suffering love. To master souls of men by chaste love is the evangelical way, the apostolic way, the patristic way, the Orthodox way. Every rule over men and governing of them that is not through love is not evangelical and neither patristic nor Orthodox, but rather is unevangelical, papal, and inquisitorial.

Having stood through evangelical struggles close to God, the blessed metropolitan drew all to God, inspired them to evangelical struggles, since the closer a man is to God, the closer he is to men as well. When the magnet of grace mightily attracts the soul to the higher worlds, then man is transformed into an arrow of prayer that passes through expanses and centuries with lightning-speed. The thunder of grace strikes the heart only after many struggles and labors, and then fills the soul with miraculous love and holiness. Such thunder struck the heart, zealous for Christ, of the humble metropolitan, and he by the power of evangelical co-suffering love drew men to himself, or rather, better to say, to Christ in himself. By grace-filled struggles, he converted his heart into a temple of the Holy Spirit, and by that he fulfilled the word spoken to him at his consecration: the first and main task of a pastor is that he, in his own heart, always prepare a temple for the Holy Spirit through spiritual struggles.

The mystery of the personality of Metropolitan Anthony is the mystery of all great monks. Here a man renounces himself for the sake of Christ in order that, through Christ, he is again united with men. There is nothing more fearful for man than to confront himself; and nothing is more unpleasant for man than to face other men; and nothing is more sorrowful for man than to come face to face with the world. Only when man accepts the Lord Christ as the mediator between himself and men, between himself and the world, and even between him and his very self; then his sorrow is transformed into joy, his despair into delight, and death into immortality; then the bitter mystery of the world is transformed into the sweet mystery of God. Thus, in the soul of man there is created a prayerful relationship not only toward God, but even a relationship toward much-suffering creation. Therefore, a man of Christ must be an inspired man of prayer. Such was the blessed metropolitan. Everywhere his relationship to God, to men, and to the world was one of prayer.

Compunctionate through his co-suffering love for the world, our holy Vladyka received from God the gift of tears. He would weep from compunction, he would weep from sadness, and he would weep from joy. This world is full of causes for weeping and grief. Being always in a prayerful disposition, the blessed Vladyka especially shed tears when serving the holy liturgy. And when he had to preach on some story or event, his tears would pour down and spasms would grip him in the course of his speech. In his all-embracing co-suffering love, he wept for us and with us. He wept for everyone and everything, and thus drew all to submission to Christ. In this way he very much resembled those great and holy ones who grieved for the human race: Ephraim the Syrian, Isaac the Syrian, and Simeon the New Theologian.

In more recent times no one has exercised such a powerful influence upon Orthodox thought than the blessed Metropolitan Anthony. He lead Orthodox thought away from the scholastic-rationalistic path and onto the blessed ascetic path. He showed and proved indisputably that the eternal power of Orthodox thought lies in the holy fathers. Only the saints are true enlighteners, and thus true theologians. For in their own lives they experienced the truths of the Gospel as the essence of their own lives and thought. All dogmatic truths are given to us in order that we may transform them into the life and spirit of our spirit, since they are, according to the words of the Saviour, spirit, truth, and life. Therefore, this godly-wise hierarch has written: "*The truth of God is comprehended in no other way than through the gradual perfection in faith and virtue. Hence, this knowledge is by nature tied to our inner rebirth, with the stripping off of the old man and the putting on of the new*[3]".[4]

Along with the immortal Khomiakov, our holy Vladyka enlivened patristic theology and showed that Orthodoxy is Orthodoxy only by virtue of its patristic holiness and apostolicity. Nothing is so foreign to Orthodoxy as lifeless scholasticism and icy rationalism. Orthodoxy before all else and above all is an experience and life of grace, and through that the blessed knowledge of God and the blessed knowledge of man. The Orthodox Church embraces the whole of life, with all its complexities, only leaving no place in it for malice and sin. The holy hierarch writes: "*The Church encompasses in itself all sides of human life, only malice and sin do not enter into her. Our entire life should be a continuation of those liturgical prayers that are so dear to all of us.*" [5]

Only a life of prayer in God permits correct thinking about God. Metropolitan Anthony recognized

2 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.
Matthew 22 36-40

3 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
Colossians 3 8-11

4 *The Moral Idea of the Dogma of the Most-Holy Trinity*; in the *Collected Works of Metropolitan Anthony of Kiev and Galich*, Belgrade, 1935, p. 11.

5 *Sermon at the moleben to the Bodiless Hosts*, in *Collected Works*, pp. 182–183.

this great truth of Orthodoxy in the prayerful communion with all the saints. And together with them, he experienced in himself, as his own experience, the universal experience—the sense and consciousness of the Church—the love for Christ surpassing all (see **Eph. 3** 18-19[6]). Yes, only a great monk can become a great hierarch, since a great monk, with the help of the grace of God, is able to conquer his own passions and, with godly wisdom, master his own soul. This grace gives him the power and the might, the skill and the love, as well as the right, according to the Gospel, to master men's souls. "*The essence of Christianity*," our great hierarch and great monk says, "*is the renunciation of life's pleasures; it is to be found in the striving for purity, in the readiness to suffer for thfe truth, in the acquisition of the feeling of constant love for God and for men, and in the forgiveness of the offences of enemies.*[7]" "*It is impossible to stand up for the truth without sorrows and deprivations*."[8]

Even now Orthodoxy possesses the full force that it had in the time of St. Gregory the Theologian, who directs, "*It is first necessary to purify oneself, and then to cleanse others; first one must be filled with wisdom, and then teach others wisdom: first one must become a light unto himself, and then enlighten others also; first one must himself draw near to God, and then draw others as well; it is necessary first of all to sanctify oneself, and then to sanctify others as well.*"[9]

And our blessed Vladyka wrote of himself: "*My scholarly work was not a system according to strictly defined principles—it was my most internal life, it was the very breath of my spiritual life, it was my walking before God, the crystallization and contemplation of His all-powerful grace.*"[10] That which the holy Vladyka said of his friend, Bishop Michael[11], pertains above all to himself:

> "He was a great spirit, an apostolic spirit, who extended far beyond the bounds of his own personal life, and, in a dynamic outburst of love and co-suffering, desired to draw all men and the entire universe into his embrace, and purifying all by the flame of prayer, to raise them to Christ. Indeed, Bishop Michael was one of those few men, who are barely aware of the surrounding external activity of life, yet moving in the midst of it, perform the works of their calling; as a matter of fact, they are always occupied with a single thought, a single feeling, sorrow for the sinful world, a burning desire for the common salvation and the good; who desire to become all things to all men, that by all means some may be saved'[12]. They are those chosen vessels who, together with Christ, could say: "I am come to send fire on the earth; and what will I, if it be already kindled?"[13]. These are they who, grieving over human faults, over injustice and ecclesiastical discords, cry out in their hearts: the zeal of thine house hath consumed me'[14], and can therefore repeat, concerning themselves, the words of the divine Paul: 'I affirm by my conscience, that I die daily'. [15]"

The ideal of a pastor, which the great hierarch represented, found its complete fulfillment in him; for pastoral service consists of the merging of the pastoral spirit with the moral life of every person, in the experience of co-suffering love for the moral life, the moral struggle of his flock, in his prayers for that flock, as if theirs were his own personal sins[16]. For such a pastoral podvig, the Chief—Pastor Himself, the Lord Christ, gives the power and means.

II

The ascetical personality of the blessed Metropolitan Anthony has tremendous meaning for the entire Orthodox world. How is that? Precisely in that he is the sole patristic manifestation in our day and that he perceived, in a patristic manner, the universality of Orthodoxy. The basis of his life and labors was, before all else and above all, Orthodoxy. Equally close and dear to him were Orthodox Syrians, Orthodox Greeks, Orthodox Bulgarians, Orthodox Romanians, and Orthodox Serbs. In his vast soul a place was found for all the Orthodox. And he attracted everyone by his boundless love. He became all things for all men, so as to save at least some. It is an apostolic and Orthodox truth: a nation possesses its worth only through Orthodoxy and in Orthodoxy. Without that, a nation is devoid of eternal worth. Or better yet: a nation without Orthodoxy is nothing other than a mere string of walking corpses. None of our contemporaries has perceived the correlation of nationality to Orthodoxy in such an evangelical, patristic, and Orthodox manner as has our holy Vladyka, Metropolitan Anthony. A people exists that it may be sanctified and enlightened by the eternal truth and the eternal life of Orthodoxy. That which is great and eternal in any nation is Orthodoxy, and in it is the Lord Christ.

6 For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Ephesians 3 14-21

7 *Talk in honor of the holy Great Martyr Barbara*, in *Collected Works*, p. 242.

8 Talk at a moleben, in *Collected Works*, p. 221.

9 *Orat. II*, 71 ; *P. gr.*, t.35, col.480B

10 *Epistle to the Students of the Kazan Theological Academy* in *Collected Works*, p. 280.

11 Michael, Bishop of Simferopol, reposed August 19, 1898.

12 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1 Corinthians 9 20-24

In Orthodoxy Russia is great—this is the fundamental position of the great hierarch of the Russian land. Orthodoxy is Russia's greatest worth, Russia's singular meaning, her most exalted mission; Russia is eternal through Orthodoxy. That which Dostoevsky prophesied about Russia and about Orthodoxy, our great saint put into practice within the Church. The mysteiy and might of Russia lies in Orthodoxy. In it lies the mystery and might of all Orthodox Slavdom. Dostoevsky's idea of the "universal church" found in the holy metropolitan a brilliant example. The Russian nation derives from universal Orthodoxy its boundless love for man and its evangelical ability to be as one with other nations, not losing in the process its own Russianess. Where does the faith of the Russian nation lie? —It lies, answers the holy Vladyka, in the fact that the nation accepted in its heart, the two main all-encompassing commandments of the Gospel: humility and co-suffering love; and these commandments made all Orthodox peoples dear to the Russian heart, as well as all humanity. The power of this certainty is great, and it seizes eveiy man, sincere in his drawing close to the people[17].

Here, right before our eyes, Dostoevsky's prophecy of the Russian universal man is realized in the Christ-bearer, blessed Metropolitan Anthony'. But who could become as one with other men, to enter into their souls in such a way as to suffer their sufferings, to grieve with their sorrows, to pain over their griefs? It could only be he, that hierarch of the Russian land great in humility, filled with boundless co-suffering Gospel love. Christ-like universal humanity is the precious gift of Orthodox Russia to Slavdom and all mankind. This she received, for her humility, from the Lord Christ, Who was incarnate in man, and by that has shown His boundless love. The characteristic and power of theandric love is the ability of one to become one with the loved one, that he may be saved from sin and death.

Orthodox universality penetrates to the depths of the Russian national consciousness. The Russian national consciousness, declares the holy metropolitan, is not a racial or tribal consciousness, but a confessional and religious one[18]. The patriotism of the Russian people is primarily religious and Orthodox. The people love Russia "as the guardian of divine truth, as the minister of evangelical piety."[19] "We love Russia," declares the blessed Vladyka, "because she preserves in herself the Russian idea, the Russian spiritual nature, the Russian way of life. This idea is the Kingdom of God, this nature is the striving for holiness, this way of life is an expression of the efforts of the seven-hundred year life of the country and the nine-hundred year life of the people to establish evangelical righteousness in the land, to forsake all in order to find Christ, to make His will, the canons of His Church, the law of the life of the society."[20]

Holy Russia is not a dream or a fantasy, but a living ideal, which is realized in the historical life of the Russian people. "Our homeland," the blessed Vladyka points out, "is the incarnation of the Gospel in the way of life and character of the people, an incarnation of the Kingdom of God. Our Russia is not merely a jurisdictional entity or a government, no—it is a universal, all-embracing idea. To love it, to understand it, to plant it in our soul and the other areas of life is dependent upon each one of us; this is our duty, this is our sincere joy, this is the reconciliation of all both with life and with our lot." [21]

What do we, Orthodox Slavs, expect from our brothers, the Orthodox Russians? You lead us along the way of the Orthodox Christian truth; be our tireless leaders in the realization of the eternal evangelical truths; guide us to heaven and to heavenly righteousness. This you can do, in as much as Holy Russia has given us a multitude of miraculous realizations and wondrous expressions of the eternal Orthodox truths. In the words of the holy metropolitan: "Holy Russia must unite all the eastern peoples and be their guide to heaven." [22]

If our time possesses a great and holy preacher, apostle and prophet or religious, ecclesiastical, universal patriotism, then this is the great hierarch of the great Russian land, the blessed Metropolitan Anthony. According to his interpretation, separate national forms of patriotism have sense and value only in as much as they derive their sense and their value from religious, ecclesiastical, universal patriotism[23]. The Slavophilism of our Vladyka is not a racial, not a tribal chauvinism, but Orthodox and evangelical. Thus, in the name of such a Slavophilism he calls all to the service of others, and to humility before God and men.[24]

Slavophilism is of no value in itself, except as the bearer and vessel of Orthodoxy. This is the fundamental idea of our Vladyka and Dostoevsky as well. And Orthodoxy is that new word, which Slavdom, headed by Holy Russia, must proclaim to the world, proclaiming it with humility, serving all nations in meekness and evangelical truth. Therefore, real Orthodox can never be chauvinists. I recall once, in a conversation with me in 1926, the blessedly reposed metropolitan related to me the following: "On Athos there is a custom that a monk who does not forgive offences is punished by being made

13 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. I am come to send fire on the earth; and what will I, if it be already kindled?
Luke 12 42-49

14 And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
John 2 13-17

15 *Eulogy at the burial of Bishop Michael*, in *Collected Works*, pp. 268–269.

to omit the words 'and forgive us our debts, as we forgive our debtors,' at the reading of the Lord's Prayer, until such a time when he has forgiven the offence committed against him. And I myself have suggested," added the great saint, "that the chauvinist-nationalists not read the ninth article of the Symbol of Faith."

The evangelical patriotism of the Lord Christ should be considered the greatest worth of one's nation and the only true reason for its existence. For "what can take the place of the Lord Christ for a nation," asks the blessed metropolitan. Can the trifling existence of a government, which lacks any rational meaning if it is founded merely on national self-love, and becomes foreign to the religious idea, really take that place? Such a nation is already not a nation but a rotting corpse, that considers its own decay to be life. In actuality it has no life, but in it and on it there live only moles, worms, and repulsive insects who rejoice that the body has died and is rotting, since in a living body there would be nothing for them to live on, and they would not be able to satisfy their gluttony.[25]

That which has meaning for the spiritual life of each person separately, the same is also important for the collective spiritual life of a people. The laws of the Gospel are the same in both instances. Therefore, the holy metropolitan counsels and homilizes: "As man's individual personality is stifled in its development and becomes empty and shallow when man makes himself the object of his activity; so also the collective personality of a nation attains the full development of its talents only when it is not an end in itself, but rather a means for the disinterested fulfillment of its divine destiny."[26]

If we were to crystallize this principle of Vladyka, it would read as follows: the Russian, Serbian, and Bulgarian nations can be great only if the goal of their existence be the collective realization of the commandments of the Gospel. Otherwise, "Serbianism," "Russianism," and "Bulgarianism" are reduced to senseless and pernicious chauvinism. If "Serbianism" flourishes not by the power of evangelical podvigs and not to Orthodox catholicity, then it will choke in its own egoistic chauvinism. What is profitable for Serbdom is profitable for other Orthodox nationalities as well. Nations pass, the Gospel is eternal. Only in so far as a nation is filled with the eternal evangelical truth and righteousness, does it exist, and itself becomes and remains eternal. Only such a patriotism can be justified from an evangelical point of view. This is the patriotism of the holy apostles, the holy martyrs, the holy fathers. When the emperor-tormentor asked the holy martyrs Acindynus, Pegasius, and Anempodistus where they were from, they answered: "Are you asking us, O Emperor, about our homeland? Our homeland and our life is the most holy, consubstantial, and undivided Trinity: the Father, the Son, and the Holy Spirit, the one God."[27]

The blessed Metropolitan Anthony is the most gifted contemporary representative of Russian Orthodox nationalism, a nationalism consecrated and enlightened by Christ; a nationalism by which all men are brothers in Christ; a nationalism by which the mighty must serve the weak, the wise the unwise, the humble the proud, the first the last. Growing out of patristic Orthodox universal patriotism, the blessed Vladyka can only be appreciated from the same apostolic patristic perspective. We can apply to him what St. Gregory of Nyssa said about his own brother, St. Basil, after his death: "Wherein lies Basil's noble origin? Where is his homeland? His origin is his affinity to divinity, and his homeland is virtue."[28]

Because of his evangelical virtues and especially due to his Orthodox catholicity, the great and holy Vladyka, the blessed Metropolitan Anthony, was dear and close to us Serbs, as he was to you Russians. He was our common treasure, our common saint and enlightener, our common guide and leader. Permit me to confess before you—the blessed Metropolitan Anthony was the actual master of my soul, the true bishop and overseer of my heart. In his person I had my most dear spiritual father. Always of a pan-Orthodox frame of mind, he gathered us foreign Orthodox under the broad wings of his great Russian soul, as a hen gathers her nestlings under her wings. Many times I felt the power of his pan-Orthodox love—for him, we Serbs were as dear as the Russians. A touching, all-embracing power was shed forth from him. I would call it Orthodox catholicity. If you will, he was a contemporary pan-Orthodox patriarch. By his ascetic life he became and has always remained, a rule of faith and an image of meekness, a God-inspired nourisher of hierarchs and a fervent intercessor for our souls. In this world he always lived in prayerful communion "with all the saints." Without a doubt, now, even in that other world, he lives with all the saints, there "where the sound of those rejoicing is ceaseless, and the joy of those beholding the ineffable goodness of Christ is unending."

Having before us the wondrous and delightful personality of the holy and blessed Metropolitan Anthony, what remains for us Serbs? We bow to the ground before the great hierarch and saint of the Russian land, who sanctified and strengthened

16 *Sermon at his installation as bishop of the Ufa Diocese*, in *Collected Works*, pp. 302–303.

17 *The Russian People and Russian Society*, in *Collected Works,* p. 332.

18 *On Nationalism and Patriotism*, in *Collected Works*, p. 253.

19 *ibid*.

20 *Sermon on the feast of the Four Moscow hierarchs*, in *Collected Works*, p. 206.

21 *ibid*.

22 *Sermon on the Terrible Judgment*, in *Collected Works*, pp. 209–210.

23 *Collected Works*, p. IV.

24 *ibid*.

25 *The Universal Church and Nationality*, in *Collected Works*, Vol. II, p. 41.

26 *ibid*, p. 247.

27 November 2, Mineja cetja.

28 *In laudem fratris Basilii,* in Mg. P. gr., T. 46, col. 816B.

the Serbian land in Orthodoxy by his sojourn of many years. We prayerfully bow and humbly throw ourselves at the feet of the holy and glorious metropolitan. We bow to him for his boundless love of Christ and tender love for man, we bow to him for his meekness, for his humility, for his loving kindness, for his prayerfulness, for his life in Christ and for his suffering for Christ. We throw ourselves before him because of his tireless love for us who are small and worthless. We bow before the great Russian nation, for she has given Orthodoxy such a great and holy hierarch, who by his own evangelical light illuminated even our tormented Serbian land. He is yours—in this is your joy and delight; but he is also ours. Oh! I know that we Serbs are not in a position to compare ourselves with the great Russian nation, that tortured Christ-bearer and God-bearer. Neither are we in a position to compete with you. However, permit us, as your least and lowest brothers, nevertheless to compete with you in one thing—in our immeasurable love for the great saint of the Russian land, the blessed Metropolitan Anthony, and in prayerful reverence for him, for we as well as you, pray to him, fall down before him, that he may pray day and night before the throne of the sweetest Lord Jesus, not only for the great much-suffering Russian people, but also for the Serbian people, and for the tormented Serbian land.

April 22

At the time of the First Ecumenical Council [Nicaea, 325], the quarreling clerics wrote accusations one against the other and presented them to the emperor. Emperor **Constantine** received all of these accusations and, not opening them, burned them over a lit candle. To the amazement of those around him, the emperor said: *"If I saw with my own eyes a bishop, a priest or a monk in a sinful act, I would cover him with my cloak, so that no one would ever see his sin."* Thus, this great Christian emperor embarrassed the scandalmongers and sealed their mouths. Our Faith prohibits us from being spies of the sins of others and stresses that we be merciless judges of our own sins. The sick person in the hospital is concerned with his own particular malady, so that he has neither the will nor the time to question others who are ill or to mock their illness. Are we not all in this world as patients in a hospital? Does not our own common sense emphasize that we look at our own illness and not at another's? Let no one think that he will be cured of his illness in the other world. It is this world that is the hospital and place for healing; in the next world there is no hospital; there is either a palace or a prison.

29 And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.
Luke 20 34-38

30 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.
Hebrews 6 16-20

31 And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for

Metropolitan Anthony Khrapovitsky of Kiev and Galicia [†1936]

PASCHAL EPISTLE

1930

Orthodox Life, Vol. 35, No. 2, March-April, 1985, pp. 3-4

It is the Day of Resurrection,
Let us be radiant, O ye people;
Pascha, the Lord's Pascha!

During these sacred days, believers have a foretaste of that endless joy of which they will be counted worthy in the other world, after the end of their earthly life. The grace of God promised us in the life to come enters into the hearts of those who pray on this grace-filled day, and they have a foretaste of the joy of the days to come. Of this the Lord spoke thus: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"[29]

You see, we are called to be the children of the resurrection; in this lies the essence of our hope, which "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchisedec".[30]

Ordinary people usually do not feel this joyous truth; they do not even wish to think about this joyous hope, letting slip out of their hands, by their own negligence, the "anchor of that hope," which reconciles us to the injustices of the life which surrounds us, returning to the hearts of pious people only during the special holy hours of their earthly lives, and primarily on the night of the Resurrection of Christ.

This is what happened seventy years ago in the lives of Orthodox Christians in Syria and in Palestine. At that time the godless Moslems exterminated all the Orthodox Arabs in those parts. After unsuccessful attempts to persuade them to renounce Christ and accept Islam, they bound the Christians and laid them on the ground, face down; then, holding above their heads a wood-cutting saw, they shouted at them: "Say 'There is no God but Allah, and Mohammed is his prophet!' " This took place during the days of Holy Pascha, when the local Christians glorify our Lord Jesus Christ with particular enthusiasm, not only in the churches, but also in the streets, putting away all their fear. And there they were, bound and cast upon the ground, unable even to raise their heads, and they answered: "No! We say: Christ is risen from the dead!" The Moslems then sawed off their heads from the back and cast them away from their lifeless bodies.

Tell me, who is more blessed—these children of the resurrection who, daring the tortures preliminary to death, so courageously spumed the temptation of apostasy, or our fathers and grandfathers who

enjoyed freedom and also rejoiced during the days of Christ's Resurrection, but who frequently darkened that joy by gluttony and drunkenness? For wine has never been a friend of chastity and purity, as St. Basil the Great said. Only those who are "pure in heart"[31] are able to see God. The Apostle Paul writes to the Hebrews on the same subject: "Follow peace with all men, and holiness, without which no man shall see the Lord".[32]

It is not for everyone, and it is not always easy to be at peace with everyone, when the scum of the earth, led by the enemies of Christ, i.e., those who have rejected Him, have seized control of Holy Russia and perform their blasphemies around the holy churches on the night of the Resurrection of Christ and on the day of His Nativity. However, neither the tribulations of Christ's flock, nor the bumed-out and demolished holy churches and monasteries should take from us the joy of the Resurrection. "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" [33]—thus said the Lord to His disciples on the night of His betrayal.

If we were always to keep before the eyes of our mind these indubitable truths, we would not fall into despair among the physical and spiritual sufferings we are enduring, but would firmly believe him who said: "Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ... reserved in heaven for you"[34] . Let us also take to heart these other words of the apostle: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire..."[35] .

Fourteen years ago such a call to joy amid sufferings would not have been completely understood by Russian society; but now, for the poor Russian exiles and refugees, these consoling words fall upon their veiy heart, for the words of St. Paul apply to us: "For ye ... took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance"[36].

The door to these goods was opened to us by the Lord on the feast of His resurrection from the dead. Therefore, without dwelling upon any of our sorrows, let us cry aloud: "This is the day which the Lord hath made; let us rejoice and be glad therein"[37] .

Translated from Zhizneopisanie Blazhenneishago Antonia, Mitropolita Kievskago i Galitskago.
The Biography of Blessed Metropolitan Anthony of Kiev & Galicial ,Vol. V
In the Emigration: 1920–1936 NY: North American &
Canadian Diocese, 1959, pp. 246–248.

righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matthew 5 2-11

32 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
Hebrews 12 11-16

33 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
John 16 20-23

34 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience

Saint John of Shanghai and San Francisco [†1966]

ON THE VENERATION OF SAINTS WHO SHONE IN THE WEST

О почитании святых, просиявших на Западе

Владыка Иоанн — святитель Русского зарубежья
Сост. Прот. Петра Перекрестова. —М.: Изд-во Сретенского монастыря, 2008 – p. 416 – 27
Vladyka Ioann – Saint of the Russian Diaspora, Compiled by Prot. Peter Perekrestov.—4th ed. — Moscow: Sretensky Monastery Publishing House

Translation by *The Orthodox Pilgrim*

Report to the synod of bishops
1952

Establishing the boundaries of nations according to the number of Your angels, and gathering Your Church from among the scattered sons of Adam, multiplying Your saints in it like stars in the heavens, shining in the East and West, North and South.

and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
1 Peter 1 1-5

35 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold

Only a very small number of them have had church hymns composed for them, and their memory is celebrated throughout the Church. Countless others are known and especially venerated only in certain places, while in others they are partially mentioned through narratives of their lives and *menologions*, which list the days of their commemoration. *Menologions*, which began to be compiled from the middle of the last millennium, were largely composed by individuals on their own initiative, and their significance depended on the Church's trust in and acceptance of their author. Much later, the Chetyi Menaion [Четьи Минеи], collections of the lives of saints, began to be compiled. The Russian people revered God's saints both those who shone in their native land and those whom they knew from their lives. Both the calendars and the lives of the saints were repeatedly corrected and supplemented in Russia on the basis of newly collected data. The basis for the current Russian collections of the lives of saints is the Chetyi Minei of St. Dimitry of Rostov, which is one of his major works. Subsequently, with additions, they were published by the Holy Synod in Russian. The lives of the ancient saints also mention saints who are not commemorated today and whose lives are almost unknown. The most complete monthly calendar in Russia was compiled by Archbishop Sergius of Vladimir, including many saints of the East and West. No matter how extensive the knowledge of saints who shone outside Russia was in Russia, when the Russians made their great exodus from their homeland, it turned out that there were still many saints in other countries outside Russia,

unknown even to careful researchers of lives based on the lives and calendars available to them.

Even in countries closest to Russia in terms of location, spirit, and blood, there were saints unknown in Russia who had a direct connection to it through their works and lives. Such were the disciples of the holy first teachers of the Slavs, Cyril and Methodius—the miracle worker Naum, Saint Clement, and others who helped with their guidance in translating liturgical books into the Slavic language; Saints John the Russian and Pachomius, natives of Little Russia, who were taken captive by the turks in the 18th century and are venerated in the Greek Church, but are unknown in Russia, although they belong to the Russian saints. In addition to them, there are many ancient and modern ascetics in Eastern countries who are still unknown in other regions. Since those countries are Orthodox and the saints are glorified by the Orthodox Churches, there could be no hesitation or doubt in venerating those saints on a par with the saints already known in Russia. Together with the inhabitants of those countries—Greece, Serbia and Montenegro, Bulgaria, and Romania—all Orthodox Christians should resort to them and venerate them.

The situation in the West was more complicated. Christianity was preached here in the early centuries, in many places by the apostles themselves. For many centuries, Orthodoxy stood firm, and Eastern confessors even flocked here to seek support during times of heresy (Saints Athanasius and Maximus). Many martyrs and ascetics shone here, strengthening the Church. But at the same time, the departure and fall of the West from the one Universal Church obscured the truth here and mixed it with deception. It was necessary to establish which of those revered here as pillars and saints of the faith were truly such. This could not be left to private researchers; it was the responsibility of the diocese, and it had to be done. The decisions of the Council of Russian bishops on the veneration of Western saints are by no means their canonization, but rather a determination that the ascetic in question was venerated as a saint before the West fell away and [he] is a saint venerated by the Orthodox Church.

The absence of hymns and information about a saint in the East does not mean that his holiness is not recognized. After all, not all saints who are venerated in the East and who have shone there have church services composed for them. Almost every day in the *Synaxarion* and *Prologue*, the memories of saints are indicated, not only those to whom the service of that day is dedicated, but also others. Many saints do not have a specific day of remembrance, although they are mentioned in some services, for example, in the Service to the Saints who Shone Forth in Fasting, or they are already known and revered. The lives of martyrs, ascetics, and other saints are known only to God. All of them are glorified together on All Saints' Day, as stated in the *Synaxarion* for that day. Saints who are unknown to this day in the East but are venerated in the West belong in their earthly lives to various centuries and achieved glory in various ways.

These are the martyrs of the early centuries, ascetics, and saints. The latter two categories are somewhat overlapping, as many of the ascetics later became bishops. There is no doubt about the former, that is, the martyrs. By their sufferings for Christ, they are as much martyrs as others venerated by the Church, some of whom are even included in verified Russian calendars; and now they are mentioned only because they are unknown to most lay people, who use only brief calendars and almanacs. Such are, for example, St. Pothinus, Bishop of Lyon, and the other martyrs of Lyon. It was necessary to point out to those now living near the places of their exploits and the remains of their holy relics these priceless spiritual treasures and to call on the Orthodox flock to venerate them. The West is full of such martyrs. Even in the first decades of our exile, private pilgrimages to local shrines began, but many are still unknown to this day, although other sights are well known.

The martyr Victor, who suffered alongside his converted guards Alexander, Felician, and Longinus, has been highly revered in Marseille since ancient times. St. Cassian the Roman built a monastery above their tombs, where he lived and died. The Orthodox calendar of saints includes several martyrs with the same name, Victor, but from the descriptions of their sufferings it is clear that they are different martyrs.

Another martyr who has been venerated since ancient times is St. Alban, who lived near London; his relics rest there to this day, and a detailed description of his deeds has been preserved. Some church monuments mention the legion of St. Mauritius, who suffered for Christ in the mountains of Switzerland, similar to the company of Saint Andrew Stratelates in the East; this Mauritius is named after another Mauritius, who suffered with his son Photios, but the place and nature of their sufferings show that they are different martyrs.

temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.
1 Peter 1 6-9

36 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward.
Hebrews 10 32-35

37 Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.
Psalm 118 19-26

38 Adorned in the blood of Your Martyrs throughout all the world, / as if clothed in purple and linen, / through them Your Church cries out to You, O Christ God: / "Bestow Your bounties upon Your people, / grant peace to Your habitation, and great mercy to our souls. Synaxis of All Saints—Troparion—Tone 4

Bishop Saturnin, who was dragged through the streets of Toulouse for Christ in the middle of the third century, also consecrated Toulouse with his blood.

All of these are martyrs whose blood was the seed of Christ, whom the Church sings about almost daily in various "martyr" troparia and stichera, and who are also commemorated where the seeds of their blood flourished and bore fruit. They are [those] "by their blood," "who throughout the world, as with purple and linen, adorned the Church[38]. The successors of the martyrs in the establishment of faith and piety in the West, as in the East, were saints and venerable ones. The first monasticism in the West is closely connected with the East. Information about it and its founders has been preserved in the works of their disciples or other writers close to them in time.

One of the main centers of [holiness] in the West was the Lerins Monastery. The life of its founder, St. Honoratus, has been preserved in a panegyric written by his disciple Hilarius, bishop of Arles. From it we learn that St. Honoratus traveled with his brother through Egypt and Palestine, and upon his return founded his monastery in Lérins. During his lifetime, he performed a number of miracles. St. Paulinus of Nola was spiritually connected with the monastery, and it was on his recommendation that St. Eucherius came there, leaving behind a number of his works, including 'The Life of St. Mauritius and the Holy Martyrs of the Theban Legion,' which was mentioned earlier. St. Cassian lived in the monastery for some time and later founded his own monastery in Marseille. It should be noted that St. Cassian, venerated by the entire Orthodox Church, although his memory is celebrated only once every four years, in the Catholic Church he is considered a locally venerated saint, and his memory is celebrated annually only in Marseille, where the remains of his relics, preserved during their destruction during the French Revolution, rest in the Church of the Holy Martyr Victor. The same monastery was home to St. Vincent of Lerins, who is venerated even more in the East than in the West, a teacher of the Church who died around 450 and left behind his work on Sacred Tradition. England and Ireland are also connected to the East through the Lerins monastery, as it was a spiritual support for St. Augustine, who enlightened England, and his companions; St. Patrick, the enlightener of Ireland, also lived there for some time.

The monastery founded by St. Columba in Ireland maintained relations and communication with Eastern monasteries in the 11th century and, according to available data, even for some time after the fall of Rome and the break between Rome and the East. The remains of that monastery, with the relics of its venerable founder, still exist today, and a pilgrimage was recently made there, leaving a deep impression on its participants, as did the detailed life of St. Columba. The followers of St. Columba were the venerable Columbanus, Fridolin, and Gall, who came from Ireland to Switzerland in the 7th century and served in Gaul and Northern Italy to establish Christianity there and defend Orthodoxy from heretics. During their lifetime, they performed miracles and predicted the future. Detailed accounts of their lives were kept in local monasteries, and their memory is honored in places associated with them to this day.

Among the French saints, St. Genevieve and St. Cloud stand out. Saint Genevieve, born in 423 and died in 512, was distinguished from childhood by her piety and spent her entire life in prayer and extreme abstinence. As a child, her calling was foreseen by Saint Germanus of Auxerre, who blessed her to devote herself to God. She was spiritually connected with St. Simeon Stylites, who knew about her. She performed many miracles during her lifetime, among which the salvation of Paris from Attila through her prayers is particularly famous. The memory of that miracle is not only preserved in legend, but also marked by a column erected at the place where Attila reached. She is considered the patroness of Paris and France, and neither the destruction of her relics during the revolution nor the struggle against the faith could stop this veneration.

The Reverend Cloud was born into a royal family that perished during civil strife. Growing up and realizing the futility of earthly glory, he did not want to assert his rights, took monastic vows, and led a life of strict asceticism. For some time he lived in complete seclusion, then he founded a monastery, whose church still houses his relics to this day. He passed away in the middle of the 6th century.

The grandmother of the Reverend Cloud was Saint Clotilde, Queen of France, who raised her grandson. She is as important to France as Saint Olga is to Russia, Saint Ludmila to Bohemia, and Saint Helena to the Roman Empire. Thanks to her, her husband Clovis I was baptized and then finally established himself in Orthodoxy. Through her life, teachings, and prayers, she preached and established Christianity in France. After her husband's death, she lived a life of abstinence and cared for those in distress. Warned from above of her death thirty days in advance, she passed away peacefully

on June 3, 533. Her relics were preserved and carried in a procession until the French Revolution, when they were burned, and [now] only fragments of them remain.

The establishment of Christianity in France, preached there since the days of the apostles, was greatly aided by the saints of subsequent centuries, who simultaneously fought against the heresies that were spreading there. Saint Martin, Bishop of Tours, became particularly famous. His life is recorded in the Russian *Chetya Mineya*, although it is placed on October 12, not November 11, when he passed away and when his memory is celebrated. His teacher was the universally revered St. Hilary of Poitiers.

St. Martin, whose memory is widely revered, served to enlighten not only Gaul, but also Ireland, since St. Patrick, its enlightener, was his close relative and was under his spiritual influence.

St. Patrick was distinguished by his very strict life and, like St. Martin, combined his holy works with monastic feats. During his lifetime, he became famous for many miracles that contributed to the conversion of the Irish. He has been venerated as a saint since his death in 491 or 492, which was preceded by a series of signs testifying to his holiness. His contemporaries, who also laboured in Ireland, where they came to fight Pelagianism, were two pillars of the Church in Gaul, Saints Germanus of Auxerre and Lupus of Troyes. Both were renowned for their fearlessness in preaching and protecting their flock from barbarians, as well as for the many miracles they performed during their lives and after their deaths.

St. Germanus of Auxerre passed away in 439, and his relics remained incorrupt for centuries until they were destroyed by the Calvinists. St. Lupus, mentioned in the 'Iliotropion' by St. John, Archbishop of Chernigov [later Metropolitan of Tobolsk], took monastic vows at the Lerins Monastery, where he labored under the guidance of St. Honoratus, the founder of that monastery. St. Honoratus subsequently became Bishop of Arles, where St. Trophimus, a disciple of St. Paul, founded a church and served as its first bishop. St. Lupus was elected bishop of the city of Troyes, but continued to lead a strictly ascetic lifestyle. After saving his city from Attila and performing a series of miracles, he died in 479. His relics were preserved until the French Revolution, when they were burned, and [now] only small parts of them remain.

A century later, St. Germanus, Bishop of Paris, lived. His life story has been preserved from ancient times, showing that he was distinguished by his piety from early childhood, which was very difficult for him. Having taken monastic vows at the monastery of St. Symphorian, he led a very austere life, devoting a significant part of his time to prayer. Having become famous for his miracles, he later became bishop of Paris, where he continued his former way of life, combining it with pastoral and charitable works. Forewarned in his old age of his death, he passed away on May 28, 576. His relics were preserved for a long time, but their current location has not been established. A church that still exists today, begun under his care on the site of the temple of Isis in honor of St. Vincent the Martyr, bears his name. He also built a church in honor of St. Germanus of Auxerre, whom he greatly revered and emulated. His activities and life finally established Christianity in France.

A whole host of saints and ascetics shone forth in this country, pillars of Orthodoxy and teachers of piety. Later, the enlightenment of Northeastern Europe with Christianity began. The episcopal works of Saint Ansgar, Bishop of Hamburg and later of Bremen, are associated with this.

The life of Saint Ansgar was described by his disciple, Archbishop Rimbert, and has survived to this day. From it we learn that he was born in 801. At the age of seven, he had a vision calling him to serve God. Raised in a monastery, he was tonsured at the age of 12. His visions prompted him to lead a strict ascetic life and then to go and preach to the pagans living in Northern Europe. Starting at the age of 21 in Hamburg, he then moved to Denmark, where he baptized the king and his people. From there he went to Sweden. In 831, he was consecrated bishop of Hamburg and all the peoples of the North. His preaching extended to Sweden, Denmark, and the Polabian Slavs (present-day northern Germany). He was full of zeal and ready to suffer for Christ. Grieving that he had not received the martyr's crown, he was comforted by a voice from above and peacefully departed to the Lord on February 3, 865. He combined his apostolic labors with inner self-improvement and sometimes withdrew into solitude. He was full of mercy, extending it wherever he learned of need, without limiting himself to any particular place. He was especially concerned for displaced people, widows, and orphans.

During his lifetime, St. Ansgar performed many healings, but in his humility he considered himself a sinner. He tried to do good deeds and miracles in secret. But God's grace rested upon him so

obviously, and his veneration was so great, that two years after his death he was already counted among the saints, and his name appears in the Martyrologies of 870. His incorruptible relics were kept in Hamburg until the Reformation, when they were buried, and only a part of them has survived to this day. His life and the power of God's grace manifested through him, as well as his canonization as a saint when the West was still part of the Universal Orthodox Church, leave no doubt that he is a holy man of God. Archbishop Alexander collected all the information about him available in German, from both Catholic and Protestant sources, and all of it confirms everything stated here about St. Ansgar, describing the works of this great man in meekness and virtue, as well as his miracles. We also received a detailed biography in Danish. However, in view of the objections raised by one of our colleagues, it should be noted that they are unfounded. First of all, there is no evidence to suggest that St. Ansgar was a tool in the hands of the Roman See to assert its dominion and a conduit for the ideas that led to the separation from Rome. All efforts to find any references in the available sources have yielded no confirmation; on the contrary, they lead to the opposite conclusion, for today's Catholics would not hesitate to exploit and glorify St. Ansgar, if such a thing had existed.

The holiness of St. Ansgar cannot be questioned because his name is not found in the Greek calendar or liturgical books, and this in no way implies that it is denied by the Eastern Church. The Greek calendars and liturgical books did not and still do not include St. Ansgar's contemporaries, Sts. Cyril and Methodius, although they were well known in Constantinople. And the Catholic Church commemorates them more than St. Ansgar. Greek books do not mention St. Boris-Michael, the enlightener of Bulgaria, who was baptized by the Greeks, nor St. Ludmila of Bohemia, baptized by St. Methodius, nor St. Vyacheslav. There is no mention of St. Vladimir, nor of the saints Boris and Gleb, Peter of Moscow, who were glorified with the blessing of the Patriarch of Constantinople. Of all the Russian saints, only St. John of Novgorod and St. Barlaam of Khutyn are mentioned in the Greek Synaxaria, without a service dedicated to them. The Church of Greece commemorates the blessed Princess Olga, who has different troparia and kondakia there than we do. However, this does not mean that we should not honor the saints glorified in the Russian land, nor does it indicate their rejection by the Greeks. There are also many Greek saints whose names are found in the Menologia and monthly calendars, but they are commemorated locally, and services are performed there. Saint Ansgar served not political ends, but Christ, and the seal of his apostolate is the countries he brought to Christ. Their later apostasy does not diminish his service, just as the apostasy of Moravia and Pannonia for many centuries does not diminish that of St. Methodius. In various places across the universe, the righteous of Christ labored for the One God, were guided by the One Spirit, and were collectively glorified by Him. The wave of revolution and reformation destroyed their relics in the West, just as, having reached our Fatherland, it blasphemously touched Russian holy sites. It attempted to obliterate their memory, just as Julian the Apostate burned the holy relics of the saints. But they rejoice in the Heavenly Church, and we must glorify their labors even more, thereby glorifying God, who works miracles through them.

Decree on the veneration of ancient saints of the West

Decree nº 223, April 23, 1953

Living in the diaspora in countries where holy men and women, venerated by the Orthodox Church of Christ since ancient times, once lived and became famous for their sufferings or other feats, it is fitting for us to honor them and turn to them, without at the same time losing our devotion to the holy men and women of God to whom we have resorted in prayer before. In various places in ancient Gaul, now France, and other countries of Western Europe, the sacred remains of the martyrs of the first centuries and subsequent centuries, who were confessors of the Orthodox faith, have been preserved to this day. We call upon the clergy to commemorate during divine services—in litanies and other prayers—the saints who are the patrons of the place or country where the service is held, and those who are especially venerated, also during the liturgy. In particular, within the boundaries of Paris, it is appropriate to commemorate the holy martyr Denis, the venerable Genevieve, and also the venerable Clotilde; in Lyon, the holy martyr Irenaeus; in Marseille—the martyr Victor and the venerable Cassian, within Toulouse—the holy martyr Saturnin, bishop of Toulouse, in Tours—Saint Martin. In cases of uncertainty or confusion, please contact us for clarification and guidance. The flock should be encouraged to honor these saints.

Saint Seraphim of Platina [†1982]

A PROLOGUE OF THE ORTHODOX SAINTS OF THE WEST

The Orthodox Word, 1975, Vol. 11, no. 5 (64), September-October, pp. 175-83, 204-10

Only if the sky can forego its stars, earth its grass, honeycombs their honey, streams their water, and breasts their milk will our tongues be able to renounce their praise of the saints, in whom God is the strength of life and the fame of death.
St. Paulinus of Nola, *Poem 19* (405 A.D.)

TODAY WE CAN clearly see that St. Herman came to America not merely to bring Holy Orthodoxy to the pagan Alaskan natives, but also to awaken the sense of the genuine Orthodox roots which lie deep underneath the fallen-away Christianity of the West, which is the spiritual background of America today. Even in our frightful times, when the foundations of any kind of decent life are collapsing, a chosen few are finding their way back to the Orthodoxy which, in the dim mists of history, was the patrimony of their own ancestors. Thus, this Prologue is devoted to the Orthodox patrimony of the sons of Western lands—to the Orthodox saints of the West, whose proper Ortho— dox veneration was so much desired by the great 20th century apostle to the West, Archbishop John Maximovitch.

The Life of the Fathers

Introduction

A TOUCHSTONE OF true Orthodoxy is the love for Christ's saints. From the earliest Christian centuries the Church has celebrated her saints—first the Apostles and martyrs who died for Christ, then the desert-dwellers who crucified themselves for the love of Christ, and the hierarchs and shepherds who gave their lives for the salvation of their flocks.

From the beginning the Church has treasured the written Lives of these her saints and has celebrated their memory in her Divine services. These two sources—the Lives and services—are extremely important to us today for the preservation of the authentic Orthodox tradition of faith and piety. The false "enlightenment" of our modern age is so all-pervasive that it draws many Orthodox Christians into its puffed-up "wisdom," and without their even knowing it they are taken away from the true spirit of Orthodoxy and left only with the shell of Orthodox rites, formulas, and customs.

Almost all Orthodox seminaries today (with the notable exception of Holy Trinity Seminary at Jordanville, New York) are centers for the propagation of modernism in the Church, and even when they cry "back to tradition" or "patristic revival," this is seldom more than another academic fashion, usually taking its inspiration from Roman Catholic scholarship, and leading not at all back to a truly Orthodox *spirit*, but only to yet more empty forms. To have a seminary education, even to have the "right views" about Orthodox history and theology—is not enough. A typical modern "Orthodox" education produces, more often than not, merely Orthodox rationalists capable of debating intellectual positions with Catholic and Protestant rationalists, but *lacking the true spirit and feeling of Orthodoxy*. This spirit and feeling are communicated most effectively in the Lives of saints and in similar sources which speak less of the outward side of correct dogma and rite than of the essential inward side of proper Orthodox attitude, spirit, piety. Very many of these basic Orthodox sources, already translated into English, are lying unused by Orthodox Christians because a proper Orthodox approach or introduction to them has not been given. Let us attempt here to make this approach, particularly with regard to the Orthodox saints of the West who are as yet so little known to Orthodox Christians in America, even though a number of them have been revered for centuries in the East. May this our effort be a fitting "prologue" (we shall see in a moment what this word means in Orthodox literature) to a whole treasure-chest of Orthodox texts! May it help us all to put off our vain modern "wisdom" and enter more deeply into the spirit of Orthodox antiquity and its literature.

The earliest Lives of saints were the Acts of the Martyrs, followed in the 4th century, when the Egyptian desert began to blossom with monks, by the Lives of ascetics, the first of this form being the Life of St. Anthony the Great by St. Athanasius of Alexandria. Later, collections of such Lives were made, and they have been handed down to the present day in such works as the *Lives* of St. Demetrius of Rostov (†1709) in Slavonic and Russian, and the *Synaxaria* of St. Nicodemus of the Holy Mountain (†1809) in Greek. A person with a modern education must be taught how to approach these works, just as a person who has been trained in classical Western painting must be re-educated in order to understand the quite different art of the icon. Hagiography, like iconography, is a sacred art and has its own laws which are quite different from those of secular art. The Life of a saint is not a mere history of him, but rather a selection of the events in his life which reveal how God has been glorified in him; and its style is devout, and often exalted and reverential, in order to give a proper spiritual tone and feeling to the narration and arouse in the reader both faith and piety. This is why a mere retelling of a saint's life can never take the place of the original hagiographical account. A "Life" thus differs from a "biography" much as an icon differs from a naturalistic portrait.

Apart from actual Lives of saints, there is a second kind of hagiographical literature in the Orthodox Church. This is the material which has come down to us in the Orthodox *Prologues*, which include both brief Lives and edifying incidents from the lives of holy men as well as ordinary sinners. The name "Prologue" was given to collections of hagiographical literature as early as the 11th century in Byzantium; soon they appeared in Slavonic also and became greatly beloved by the Orthodox Russian people.

The *Prologue* is actually one of the *liturgical* books of the Orthodox Church. It is appointed to be read (not chanted, like the Psalms) after the Sixth Canticle of the Canon at Matins (in the Russian Church; in the Greek Church the *Synaxaria* are read here). The solemn and didactic prose of this book, giving first of all brief Lives of the saints of the day, does indeed serve as a "prologue" to the liturgical celebration of these saints in the Church's exalted poetry, much as the Acts of the Martyrs preceded the liturgical celebration of the martyrs in ancient times; this seems to account for the origin of its name. Yet it is of quite secondary importance whether the *Prologue* be read strictly "according to the Typicon" at its appointed place in the Divine services. The spirit of the Church is freedom, and various adaptations of ancient practice are possible, if only these serve for the edification and piety of the faithful. The *Prologue* (just like the Lives of saints) could be read at family morning or evening prayers, at mealtimes, on long winter evenings—a time now lamentably usurped even in most Orthodox homes by television, which inculcates its own crude, worldly tone and feeling. The book read need not be the Prologue (which does not exist in English, in any case), but another book of similar inspiration may be used. Let us here only look briefly at the Prologue itself in order to discover something of its spirit for us who live in the soul-less, spirit-less 20th century—to a discussion of books of similar inspiration in the West.

In the Slavonic *Prologue* printed at the St. Petersburg Synodal Press in 1896 (two large folio volumes of some 800 pages each—enough in itself to give us a glimpse of what our poor American

Orthodoxy lacks!), under the date June 27 (chosen at random) we find the following:

First, "the commemoration of our holy Father Sampson the Hospitable," which gives a brief outline of the good deeds of this Saint (less than half a page). On most days there are several other similarly brief Lives, but on this day there is only the one Life, followed by a number of different edifying incidents. The first incident is a "Homily on Martin the Monk who was in Turov at the church of the holy Martyrs Boris and Gleb, living alone in God." This is an account of how Sts. Boris and Gleb appeared to one holy Russian monk in his illness and gave him to drink and healed him (half a page). This is followed by a little longer incident from the Dialogues of St. Gregory the Great, Pope of Rome, concerning the Presbyter Severus, who delayed in visiting a dying man and found him dead on his arrival, but by his prayers brought him back to life for seven days in order that he might repent of his sins. Similar incidents are taken in other parts of the Prologue from such books as the Lausiac History of Palladius (5th century), the Spiritual Meadow of John Moschus (6th century), and the Sayings of the Desert Fathers, the final entry for June 27 is a brief Homily "That it is good to visit the sick," concluding with the Scriptural words of Christ: "For I was sick, and ye visited me," and the standard conclusion of every day's readings: "To Him may there be glory, now and ever and unto the ages of ages."

It may readily be seen how foreign such readings are to the spirit and taste of our times. These are what might be called by some modern scholar "pious tales" or "miracle stories"; he would disdain them not only for their miracles, but just as much for their "moralizing." But it is just here that the searcher for the true spirit of Orthodoxy must question the "objective" scholar. Why is it that Orthodox Christians for nearly two millenia have found spiritual instruction and nourishment in such stories, and only quite recently, under the strong influence of modern Western "enlightenment," have our sophisticated Orthodox seminary graduates begun to disdain them? Is it because they are not true? —We shall see below that this is not the case at all. Is it because our Orthodox ancestors were really naive children who needed such tales, but we ourselves, being more sophisticated and mature, can do without them? —But then where do we derive our Orthodox nourishment outside of the few hours a week spent in church and church schools—from television?! Or could it be that our Orthodox ancestors had something which we lack, and which we desperately need in order to remain truly Orthodox and hand down the unchanging Orthodox faith and piety to our own offspring? Could it be that our ancestors understood something that many of us have lost through acquiring the habit of false, worldly knowledge? Perhaps, indeed, we may find in these miracles and morals that so insult the "modern mind" a missing dimension of the contemporary outlook, which in its elusive search for a two-dimensional "objectivity" has lost the key to much more of true wisdom than it thinks to have gained. "Scientific objectivity" has come today virtually to a dead-end, and every kind of truth has come into question. But this dead-end for worldly knowledge is perhaps the opening of a way to a higher knowledge, wherein truth and life are no longer divorced, where advance in true knowledge is impossible without a corresponding advance in moral and spiritual life. Involuntarily, the converts to Orthodoxy form Western lands—and the Westernized "native Orthodox" as well—have been transported back to that earlier time when the proud rationalism of pagan Rome was conquered by the true wisdom of Christianity. Let us therefore turn back to that earlier time in order to find something of the freshness and power of Orthodoxy as it conquered the Western mind. There we shall find also, to our great good fortune, materials for a Western "Prologue" (many of them already in English) not at all inferior to that of the East, as well as keys for understanding it and entering into its spirit.

The lands of the West, from Italy to Britain, knew both the preaching of the Apostles and the deeds of martyrs; here the Christian seed was planted so firmly that the West responded immediately and enthusiastically when it first heard of the great ascetics of Egypt and the East. St. Athanasius' Life of St. Anthony the Great was quickly translated into Latin, and the best sons and daughters of the West went to the East to learn from the great Fathers there. Many, including Blessed Jerome and the noble Roman ladies Paula and Melania, ended their days in the Holy Land; others, such as the Presbyter Rufinus, went on pilgrimage and brought back such valuable texts as the *History of the Monks of Egypt*: one—St. John Cassian the Roman—learned so thoroughly the spiritual doctrine of the Egyptian Fathers that his books (the *Institutes* and *Conferences*) became the chief foundation of the authentic monastic tradition of the West. The great seedbed of Orthodox monasticism in 5th-century Gaul—Lerins — grew up entirely under the influence of the Eastern monastic tradition.

And then, even as the news of the phenomenon of Egyptian monasticism was still spreading through the West, the West produced its own

ascetic miracle: St. Martin of Tours. Even before his death in 397, his manuscript *Life* was being circulated in Gaul, Spain, Italy, and elsewhere in the West, revealing him as a monastic Father and wonderworker in no way inferior to the desert Fathers in the East. From that time on the West had ascetic examples of its own to inspire its offspring, as well as able writers of their Lives, which to this day remain a chief primary source of the genuine Orthodoxy of the West. Among many others from the 5th to the 8th centuries, one may mention: in Gaul, the Eulogy of St. Honoratus, founder of Lerins, by St. Hilary, his successor as Bishop of Arles, and the Life of St. Germanus of Auxerre by Constantius of Lyons; in Italy, the Life of St. Benedict by St. Gregory the Great (Book II of the Dialogues), and the shorter Lives and incidents from the Lives of the Italian Fathers in the same work; in England, the Life of St. Cuthbert by Venerable Bede, and the Life of the great anchorite of the moors, St. Guthlac, by the Monk Felix; in Ireland, the Life of St. Columba by the Monk Adamnan[39].

Here let us look more closely at three Western hagiographers of the 5th and 6th centuries. Their spirit is unquestionably and powerfully Orthodox.

1. Sulpicius Severus: The Dialogues and Life of St. Martin

Sulpicius Severus (363-420) is an excellent example of the proud Roman mind conquered by Christianity. Well educated, a successful lawyer, happily married, a writer of Latin prose (as even the critical historian Gibbon notes) in "a style not unworthy of the Augustan age" — he possessed all the characteristics needful for prosperity and success in the decadent Roman world at the turn of the 5th century. And yet, not only was he converted to the still- new religion of Christianity, he even abandoned the world and became the disciple of a wonderworking bishop and the writer of a Life of him that astonished the West by its miracles. Modern scholars, whether agnostic or "Christian," find him to be "one of the puzzles of history," because "no biographer of his period was better qualified to write a truthful life of a contemporary saint and no biographer of his period — we may almost say, of any period — has written a life more full of astounding prodigies."[40]

This "puzzle" remains unsolved for modern scholars; but how simple the answer to it is for someone unprejudiced by modern opinions of what is "possible' or "impossible." Sulpicius, both by his own experience and by the words of eyewitnesses he knew and trusted—discovered that *the miracles of St. Martin were true*, and he wrote of these "astounding prodigies" *only because they were true*. Sulpicius himself writes in the conclusion to his *Life*: "I am clear in my own conscience that my motives for writing were the certainty of the facts and the love of Christ, and that I have only related what is well known, only said what is true."

We who, even in these decadent latter times, have known Archbishop John Maximovitch (†1966), a wonderworker very similar in many respects to St. Martin, have no difficulty in believing the words of Sulpicius; they ring true to our own Orthodox Christian experience. It is only those who do not know the power of Orthodoxy in practice who find the *Life of St. Martin* a "puzzle."' It is quite natural, in the Christian understanding, for the virtue of a man entirely dedicated to God and living already on earth an Angelic life, to result in manifestations which astound mere earthly logic, whether these be revelations of other-worldly humility and meekness, or outright miracles. The very word virtus in Latin signifies both "virtue" and "power," which in the Lives of saints is often "miraculous power," often translated simply "miracles."

The Orthodox tradition is by no means credulous in its acceptance of the miracles of saints. Great care is always taken to assure that the Lives of saints contain true accounts and not fables; for it is indeed true that, in the age of "romance" that began in the Western Middle Ages just after Rome's final separation from the Church of Christ (1054), such fables *were* introduced into many Lives of saints, rendering all later Latin sources especially suspect. Orthodox hagiographers, on the other hand, have always taken as their principle the maxim that St. Demetrius of Rostov placed on the first page of his *Lives*: MAY I TELL NO LIE ABOUT A SAINT. This is also why, in the Orthodox Church, great care is taken to transmit the *original sources* that tell of the saints: those Lives which are based on the author's immediate experience and the testimony of witnesses known to him personally. Thus the freshness and marvel of one who personally knew the saint is preserved, and there is transmitted to us directly, "between the lines" as it were, the authentic "tone" of a holy life.

Several years after the death of St. Martin, Sulpicius Severus composed two (sometimes divided into

39 Easily accessible collections of such original Lives in English include: *The Western Fathers* (chiefly of Gaul), ed. by F. R. Hoare, Harper Torchbooks, 1965; *Lives of the Saints* (of England), tr. by J. F. Webb, Penguin Books, 1970; *Anglo-Saxon Saints and Heroes*, tr. by Clinton Albertson, Fordham University Press. 1967; *The Anglo-Saxon Missionaries in Germany*, tr. by C. H. Talbot, Sheed & Ward, N.Y., 1954.

40 F. R. Hoare, *The Western Fathers*, p. 4

41 English translation, together with the Life of St. Martin and Sulpicius' Letters about the Saint, in Hoare, *The Western Fathers.*

three) "Dialogues" on St. Martin[41]. This work, again, is greatly criticized by rationalist scholars, not merely for its miracles, but even more for its "anecdotal" character. One critic writes of it that by it "Sulpicius fixed for centuries a hagiographical tradition that rates the anecdotes of wonderworking above spiritual portraiture" (Hoare, *The Western Fathers*, p. 7). For Orthodox Christians precisely this "anecdotal" character is a source of immediate delight and makes the *Dialogues* of Sulpicius very close in spirit to the *Prologue*. Rationalist scholars are offended by these "anecdotes" because *they have lost the whole picture* into which these fragments fit. Orthodox Christians by no means see in such "anecdotes" the essence of a saint's life and character; but of course we take delight in the miracles of our saints and do not weary of them, knowing that in these *true stories* we can already see the breaking into this world of the entirely different laws of the spiritual, heavenly world, which at the end of time will entirely triumph over the laws of this fallen world. For us every "anecdote" that breathes the spirit of true Christianity in practice is a part of that one *Christian life*, the model for our own feeble struggle for salvation.

The *Dialogues* of Sulpicius are still somewhat "sophisticated" and therefore not as offensive to rationalist critics as later Orthodox works in the West. Sulpicius was trying to communicate to the educated Romans of his day the wonders of the new Christian life and frequently has in mind the weakness of his readers — whether their difficulty in believing some of his accounts, or their incapacity to fast like the ascetics of the East. Later, the materials for the Orthodox "Prologue" in the West become more "childlike" —- not, primarily, because the level of education has decreased, but because Christianity has entered more deeply into the heart of the men of the West. Let us follow this development to see if we ourselves can learn from this childlikeness.

2. The Dialogues of St. Gregory the Great (534-604)

THE *DIALOGUES* OF Sulpicius (400 A.D.) are an apologetic and missionary work, intended to convince men of the truth and power of Christianity, its saints, its miracles, its monastic life. The *Dialogues* of St. Gregory the Great, Pope of Rome, two centuries later (593) are a recalling to spiritual life in a West already Christianized. St. Gregory's situation, then, is also that of us today; for all but the freshest convert have experienced the waning of Christian zeal and the awareness of the need to renourish one's spiritual faculties.

The holy hierarch begins his *Dialogues* in a melancholy frame of mind:

> "My unhappy soul, weighed down by worldly affairs, calls now to mind in what state it was when I lived in my monastery, and how then it was superior to all earthly matters, far above everything transitory and corruptible, how it did usually think upon nothing but heavenly things." He is further saddened— but also inspired and roused to zeal — "by remembering the lives of certain notable men, who with their whole soul did utterly forsake and abandon this evil world... very many of whom, in a contemplative and retired kind of life, greatly pleased God." He proceeds to "report only those things which I myself have understood by the relation of virtuous and credible persons, or else learned by myself, concerning the life and miracles of perfect and holy men."

Thus, the *Dialogues* too are one of those *original sources* so important for Orthodox Christians. There follow the four books of the Dialogues, which are so much in the genuine Orthodox spirit that it is no wonder that they later became one of the chief sources for the incidents of the *Prologue* in the East, being very early translated into Greek, and earned for St. Gregory the name by which he is known to this day in the Orthodox Church: the Dialogist.

Two of the books are devoted to the saints of Italy who lived before St. Gregory — sometimes their Lives, but more often just incidents from their lives which are capable of arousing piety and zeal. *The Second Book*, however, is devoted entirely to one saint who inspired St. Gregory in Italy much as St. Martin inspired Sulpicius in Gaul: St. Benedict (†543), a great Holy Father of Western monasticism. This Book constitutes the earliest Life of this great Orthodox saint, who has long had his place — just like St. Gregory himself (March 12) —in the Orthodox Calendars of the East (March 14).

The first three books of the *Dialogues* of St. Gregory are, quite frankly, "miracle stories," and the great hierarch makes no apology for handing them down: these are the material of Christian hope and inspiration, and so deeply had the West become Orthodox at this time that it received them eagerly. But the Fourth Book of the *Dialogues* is the crowning insult to the modern rationalist:

these he would surely dismiss as "ghost stories." The Fourth Book contains accounts — just as true and trustworthy as the "miracle stories" —-- which demonstrate the truth of life after death. There are profitable tales of the departure of men's souls, the state of souls in heaven and hell, the return of souls to their bodies after death, various apparitions of souls after death, and the like. Very similar tales may be found in a superb Orthodox book in England over a century later: the *Ecclesiastical History of the English People*, by Venerable Bede (Book V, chapters 12-14).

It must be said that the graduates of the modernist Orthodox seminaries, and "sophisticated" Orthodox today in general, find this part of ancient Christian literature the most difficult to accept. A few years ago a book of similar inspiration appeared in English: *Eternal Mysteries Beyond the Grave*, subtitled "Orthodox Teachings on the Existence of God, the Immortality of the soul, and Life Beyond the Grave" (Holy Trinity Monastery, Jordanville, N. Y., 1968). This work, the fruit of the missionary fervor of Archimandrite Panteleimon of Jordanville, consists of excerpts from the *Dialogues* of St. Gregory, the *Lives of Saints*, and similar standard Orthodox works, as well as Russian religious books and periodicals of the 19th century which give more recent incidents in the same spirit, together with excellent introductions to these excerpts, simple and straightforward and with just the right moral and pious tone so lacking in most Orthodox writings today. The book, while not an original source like St. Gregory's *Dialogues*, is of great value for Orthodox Christians. Anyone who has tried to interest children in Orthodox reading is well aware that this book, as perhaps no other book that now exists in English, is absolutely fascinating to children; a child of ten or twelve, if he first hears some of the profitable tales in it being read aloud at a family gathering, will later quite likely take the book himself and literally devour it, so interesting is it — not merely because the tales are "exciting" and quite capable of competing with the banal ghost stories of our day, but even more because he knows that *these stories are true and teach the truths of our Orthodox Faith*. How much energy "Orthodox educators" waste trying to arouse the interest of children in such inappropriate and soul-corrupting materials as cartoons and coloring books — while such a genuinely fascinating and authentic Orthodox book they overlook or disdain. Why is this? The answer to this question may clear away some of the difficulties that stand in the way of making maximum use of genuine Orthodox literature today.

In the 19th century Bishop Ignatius Brianchaninov, a great Orthodox Father of recent times, faced a similar problem when he tried to teach the Orthodox doctrine of heaven and hell, good and evil spirits, and life after death, to the Orthodox people of his time. Many "sophisticated" Christians objected, precisely because their own ideas of these realities were based on Roman Catholic and Protestant, not Orthodox, ideas; and so Bishop Ignatius devoted one entire volume of his collected works (v. 3) to this question, giving both the Orthodox and the Roman Catholic teaching. He found that the Orthodox doctrine on all these questions — even though it does not, of course, tell us everything about them — is quite precise in what it teaches, based on Patristic writings such as the *Dialogues* of St. Gregory; while Roman Catholicism, under the influence especially of modern philosophy from Descartes onwards, has come to teach a doctrine in which spiritual realities become increasingly vague, corresponding to the ever greater preoccupation of modern men with material things. Most Orthodox Christians today have picked up this modernist-Papist teaching "in the air" of the contemporary world, and therefore if we do not consciously strive to discover the truth, we will be embarrassed when presented with the Orthodox teaching which is so definite, especially about the experiences of the soul after death. If we believe this teaching, after all, we shall certainly be considered "naive" and "simple" even by other believers, let alone by unbelievers. Some in their embarrassment may come to think that these Orthodox teachings, which are so foreign to what "everybody thinks" nowadays, are themselves somehow suspect, and they can point to Roman Catholics who claim that the Fourth Book of St. Gregory's Dialogues teaches the Latin doctrine of Purgatory. Fortunately, however, this accusation has already been raised and answered for us. Roman Catholic scholars proclaimed this very thing at the false council of Florence in 1439, and St. Mark of Ephesus, the champion of Orthodoxy, gave the authoritative Orthodox answer: the teaching of St. Gregory in his *Dialogues* is Orthodox, and in fact he clearly teaches *against* Purgatory.[42]

The *Dialogues* of St. Gregory the Great, as well as *Eternal Mysteries Beyond the Grave*, is excellent medicine for today's over-sophisticated Orthodox Christians. They can be a touchstone for us: if, reading them, we find them "naive," "too realistic," or otherwise distasteful, we can know that we are still too "sophisticated," not childlike and simple enough in our Orthodoxy. If we are converts, we can know that we have not yet entered enough into the genuine spirit of Orthodoxy; if we are "native Orthodox," we can know that our Orthodoxy has

been corrupted by false modern Roman Catholic ideas. We will have to struggle harder to approach such basic Orthodox literature like children, without all our supposed "wisdom." Those who are accustomed to reading the Orthodox literature of Christian antiquity have no difficulty with such books.

3. The books of miracles of St. Gregory of Tours

No writer in Latin in the Orthodox West was more devoted to the saints of Christ's Church nor more prolific in his praises of them than St. Gregory, Bishop of Tours (538-593). Although he is chiefly known today for his *History of the Franks*, he is more important to Orthodox Christians for his eight *Books of Miracles*, which are usually called his "minor works." In this 6th-century writer of Gaul there breathes the very spirit of the Orthodox East and the Prologue. Being especially under the influence of St. Martin, his own predecessor in the See of Tours, from whom he received miraculous healings, he devoted four of the eight books of this work to *The Miracles* (or rather, *Virtues*) *of Blessed Martin the Bishop*. But he also took all the saints as his concern, writing one book on *The Glory of the Blessed Martyrs*, another on *The Passion and Miracles of St. Julian the Martyr,* another on *The Life of the Fathers*, and a final one on *The Glory of the Confessors*. Taken together, these books — which deal mostly with the saints of Gaul — constitute the largest hagiographical material on the Orthodox saints of any land in antiquity. His aim in writing is moral and didactic, and he consciously turns his back on pagan learning. He himself writes:

> "We ought to pursue, to write, to speak that which edifies the Church of God and by sacred teaching enriches needy minds by the knowledge of perfect faith. For we ought not to recall the lying stories, or to follow the wisdom of the philosophers which is hostile to God, lest we fall under the judgment of eternal death by the decision of the Lord... I do not recall in my work the flight of Saturn, the wrath of Juno, the adulteries of Jupiter... Having glanced at all these events built on sand and soon to perish, we return rather to divine and evangelical miracles" (The Glory of the Blessed Martyrs, Preface).

"Miracles," indeed, are the subject matter as well as the title of these books. If rationalistic scholars are offended at the many miracles in the *History of the Franks*, they are absolutely scandalized by the *Books of Miracles*, which abound in them. But the reason why he writes of them, again, is because they are true, and he is careful to point out that he writes only what he knows from personal experience (having known many of the saints himself and witnessed many miracles) or from the testimony of reliable people. Thus, these books also are invaluable *original sources* of Christianity in practice.

Although St. Gregory is known in the East and mentioned in Orthodox Patrologies[43], his writings were not translated into Greek or Slavonic. His concern was too much with the West, and the East already had numerous collections on Eastern saints in exactly the same spirit[44]. More surprising, however, is it that the *Books of Miracles* (save for a few excerpts) has never been translated into English. This can only be a testimony to the rationalist superstition that has prevailed in the West in modern times, and also to the dying out of interest in the Orthodox saints of the West which has been continuing for many centuries now. Another reason why he has been disdained in the West is that his language falls short of the standards of classical Latin. He himself recognizes this and states that he undertook his *Books of Miracles* only at the command of the Lord in visions. In one dream, when protesting to his mother his lack of skill in writing, he received from her this answer:

> "Do you not know that on account of the ignorance of our people the way you can speak is considered more intelligible? So do not hesitate or delay doing this, because it will be a charge against you if you pass over these deeds in silence" (*The Miracles of Blessed Martin the Bishop*, Preface to the First Book).

Even Blessed Augustine, as is well known, was reproached for his shortcomings in classical Latin, and he gave a sufficient reply, which will do for an answer to the detractors of St. Gregory's Latin also: "It is better that the grammarians reproach us than that the people not understand us."

Archbishop John Maximovitch of blessed memory gave as his testament to the Orthodox Christians of the West his love for the saints of Western lands. In fulfillment of this testament we now offer, as a separate book, the first English translation of the whole of the seventh of St. Gregory's *Books of*

42 St. Mark of Ephesus, "First Homily on Purgatorial Fire (Refutation of the Latin Chapters)," ch. 9; "Second Homily on Purgatorial Fire," ch. 23:9.

43 For example, in the Patrology of Archbishop Philaret of Chernigov, St. Petersburg 1882, vol. 3, section 191.

44 One of them, *The History of the Lovers of God* by Blessed Theodoret (5th century)—a collection of Lives of the Syrian Fathers—is an exact parallel to St. Gregory's *Life of the Fathers.*

Miracles — **The Life of the Fathers**. No apology is necessary for presenting these twenty chapters on the monastic saints of Gaul in the 5th and 6th centuries. For the Orthodox Christian they are fascinating reading; the edifying homily that precedes each Life is most instructive for our spiritual struggle today; the spirit of the book is entirely Orthodox, and the Orthodox practices described in it have remained the inheritance of Orthodox Christians (but not of Roman Catholics) today, including the veneration of the "icons of saints" (the Latin text has *iconicas* instead of the more to be expected *imagines*) in chapter 12; and some of the incidents, just like the stories of the desert Fathers, have precise relevance for our problems today — for example, the story of the "charismatic" deacon who "healed in the name of Jesus" until St. Friardus exposed him as being in Satanic deception (ch. 10).

It is our heartfelt wish that this book will take its place, together with the Dialogues St. Gregory the Great, the Lausiac History of Palladius, and other **basic Orthodox source-books**, as part of the daily reading of those who are struggling for their salvation on the narrow Orthodox path. May it be read silently, may it be read aloud; may it become, like the other great books of Christian antiquity, a source of piety and the true spirit of Orthodoxy which is everywhere being overpowered today by the spirit of the world. May it help us in the all-important struggle to become and remain conscious Orthodox Christians, knowing what is the path of salvation, what is the savor of true Christianity, and how far we all fall short of these. May it be for us a beginning, a prologue, of true Christianity in practice !

April 27

The true Faith must be persecuted in this world. The Savior Himself said this clearly and openly to His apostles. **St. Apollinarius of Hierapolis**, in writing against the Montanist heretics, says: "Let them tell us before God: who, out of all their prophets, beginning with Montanus and his wives, was persecuted by the Jews and killed by the ungodly? No one. Who from among them was taken away for the name of Christ and was crucified on the cross? Again, no one. Have any of the women ever been flogged or stoned in the Jewish synagogues? Never and nowhere." The Orthodox saint is saying that the true Faith, on the other hand, must be persecuted in this world. Heresies are generally closer to the worldly and demonic spirit, and thus the world and the demons do not persecute their own. To be constantly persecuted—with brief intervals in between—is a characteristic of the Faith and the Orthodox Church. This persecution has existed, either from without or within—externally from unbelievers and internally from heretics—throughout all of history.

Hermogen, Bishop of Pskof and Porkhof

ON THE HOLY SACRAMENTS OF THE ORTHODOX CHURCH

From Lectures delivered by Hemogen Bishop of Pskof and Porkhof
Translated from the Russian by Zenaide A. Ragozin

The Baptismal Rite

Russian Orthodox American Messenger, June 1-14, 1900 Vol IV, No11 pp. 218-22

The rite of Baptism consists of a great many ceremonies, which may be divided into five groups or sets:
1.) those which are performed before Baptism, and independently from it
2.) those which may be designated as the preliminaries to Baptism, but are performed at the same time with it
3.) those which constitute Baptism proper
4.) those which belong partly to Baptism, partly to Confirmation
5.) those which follow after Confirmation.

1. Ceremonies performed before Baptism and independently from it

These are:

a) *the prayers for a woman when she has given birth to a child*, and
b) *the prayer at naming the child.*

The Greek and Slavic rituals direct that the prayer for the mother be recited on the first day after the child's birth, and that at naming the child on the eighth; but it is now customary to recite both at the same time.

a.) The prayers for the mother are three. Their essential features are: petitions for the forgiveness of her sins, for the restoration of her health and the preservation of her life and that of the child to which she has given birth. These prayers are un-accompanied by any ceremonies.

b.) The essential feature of the prayer at the naming of a child consists in the petition offered by the priest after naming it, that the Christian name conferred upon the babe may abide by it, inalienably, and that it may, by living as becometh a Christian, in the observance of God's commandments, become worthy of inheriting the Kingdom of God. Only two ceremonies accompany this prayer: ono precedes it, the other follows it. Before beginning the prayer, the priest blesses the brow, the lips, and the breast of the infant. After he has

recited the prayer, he takes up the babe and raising it in his hands, moves it in front of the holy ikons so as to simulate the sign of the cross, reciting at the same time the Troparion of the Feast of the Presentation of our Lord in the Temple (Candlemas):— "*Hail, Virgin Mother of God, full of grace!, for from thee shone forth the Sun of righteousness, Christ our God.*" All these ceremonies, viz: the blessing of the babe by the priest in the name of the Father, and of the Son, and of the Holy Ghost,—the giving to it of a Christian name, the motion in the shape of the cross imparted to the child's body by the priest's hands before the holy ikons,—all these signify one common thought, namely that the child lately born in a Christian family, although not as yet a Christian, because not yet baptized, is already separated, taken out, from the midst of, let us say, heathens, Jews, and Mohammedans, who do not recognize the One God in Three Persons, nor pay reverence to holy ikons, do not bear Christian names, nor receive the protection of priestly blessing.

A newborn child in a Christian Orthodox family is usually given the name of some Saint, who, from that moment, becomes his special guardian and protector and intercedes for him in his prayers before God. Therefore a name should never be mutilated or distorted, nor should unusual names be given, or such as lend themselves to mispronunciation. And names in general use should not be altered at will, or, especially, pronounced in some diminutive form, expressive of anger or contempt towards the bearer of the name. I will not even mention how indecent and wrong it is to give Christian names to animals, as some foolish persons sometimes do. But there is of course no objection to the use of diminutives as pet names and expressions of endearment.

What names should be given to new-born babes is not specified by any canonical rule. In the Slavic rituals and the Greek Euchologies it is only said that the name of a Saint is given, whose memory is celebrated by the Church on the eighth day after the infant's birth. In South-Western Russia they are fond of naming the child for the Saint whose feast falls on the day of its birth, because birth is so important an act in a child's life that we should thank God for the favor of awarding to it the name of the Saint under whose auspices it was born. In Great Russia they prefer the names of those saints whose memory is celebrated on the day of baptism, for the reason that every man knows the day of his birth, but the day of baptism can be recalled only by associating it with the saint on whose day it took place. In Bulgaria there is a predilection for the names of grandparents. It seems best to leave the choice of a name to the babe's parents, especially to the mother, who should be asked to what saint she prayed more particularly through all the months preceding the child's birth, or on the very day of its birth.

45 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Acts 8 9-13

46 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2 7

47 O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6 11-18

2. Ceremonies preliminary to Baptism, but performed at the same time with it

The preliminaries to Baptism, according to the rulings of the Orthodox Church, are the following:

a) the Rite of Reception among the Catechumens
b) the Renunciation of the Devil
c) the Joining to Christ.

a) The custom of receiving a neophyte among the Catechumens is based, beyond all doubt, on the words of Christ: "*Go ye, and teach all nations*", and "*he that believeth and is baptized shall be saved*". It follows that it behoveth first to teach a person the dogmas of the faith and only then to baptize him. Accordingly we see in the practice of the Apostolic Church, among other instances, that the holy Apostle Philip first preached Christ's teaching in Samaria, and only then "*they were baptized, both men and women*"[45], and therefore reception among the Catechumens, in some form or other, appears to have existed in all Christian communities. In the early Church Catechumens remained in this stage not less than 40 days, which term was shortened only for sick persons. In Russia it lasted from 8 to 40 days. According to the ritual of the Orthodox Church, this rite is composed of the following ceremonies: the priest breathes thrice in the neophyte's face and on his breast, blesses him thrice, recites the *preliminary prayer*, laying his hands on the infant, and the three *Exorcisms*, after which he again breathes thrice on the infant, uttering the words: "*Drive from him every evil and unclean spirit hiding and lurking in his heart*". All these ceremonies are very ancient: it was by breathing, blessing and reciting of prayers that, in the earliest times, the Jews and the heathens who had declared their desire to become Christians, were prepared for the hearing and study of the dogmas

of the Orthodox doctrine. Thus the ceremony of breathing is referred to in the 7th ruling of the 1st (Ecumenic Council; those of breathing, blessing and imposition of hands are mentioned by the Blessed Augustine, by St Gregory Theologus [in his book on the Sacraments], and in the Apostolic Ordinances. The ceremony of breathing is motivated as follows: As God, when He had formed the body of the first man of the dust of the ground, "*breathed into his nostrils the breath of life, and man became a tiring soul*"[46], so when man is regenerated through the Sacrament of Baptism, he, in order to receive the now spiritual life, is first of all breathed upon thrice. Soon after our first parents had been created, the Devil, as we know, tempted them and instigated them to violate the command of God. It is possibly in reference to this that the three Exorcisms are recited—or more correctly, the three *prohibitory* prayers, in which the priest, in the name of God, forbids the Evil One to touch the Catechumen.

b) *The Renunciation of the Devil* consists, in our ritual, of four ceremonies: turning the Catechumen and sponsors with their faces to the West.—uttering the formula of renunciation,—blowing,—and spitting. We saw above that the priest, in the name of God, forbids the Evil One to touch the Catechumen. Now he interrogates the Catechumen himself, asking whether he, of his own free will, consents to have no communion whatsoever with him. The renunciation in mentioned, among others, by St. Cyprian, Bishop of Carthage. The Catechumen and his godfather take their stand with their faces to the West, because the Devil, whom the Catechumen directly addresses when he renounces him, is a power of darkness, and his is the Kingdom of darkness: "*What communion hath light with darkness? And what concord hath Christ with Belial?*"[47]. The formula of renunciation is as follows: the priest asks the Catechumen thrice "*Dost thou renounce Satan and all his works, and all his angels, and all his service, and all his pomp?*" and the Catechumen each time answers "*I do.*" Then the priest asks again three times "*Hast thou renounced Satan?*" and he answers each time "*I have*". Lastly, at the priest's command, "Then blow and spit on him" (i.e. on Satan); he blows and spits down on the ground, as though on Satan. According to the Greek Euchology and our own Ritual, the Catechumen (or his godfather for him), while renouncing Satan, holds his hands slightly uplifted, although this is no longer observed in our church: this attitude indicates bold defiance of him who is renounced, just as, in our own familiar speech, when our manner is excited and defiant towards our inferiors, our hands almost involuntarily raise themselves us though to strike. In old times and in certain localities, the sponsors, in the act of renunciation, repeated five times, with hands uplifted: "I have none of thine evil; nothing is hidden on my person; I nowhere keep or conceal anything". (The Ritual of the Josephan edition prescribes the renunciation with hands hanging down). The acts of blowing and spitting are, of course, symbolical of contempt for him whom the Catechumen renounces.

c) *Joining Christ*. We say of a husband and wife that they are "*joined* in love". Who, then, in this case, is joined to whom? Who is the bridegroom and who the bride? The Bridegroom is Christ Himself, Whom the Church so designates: "*Lo, the Bridegroom cometh in the night*" "the bride is, in general, the Church of Christ, and in particular, each Christian soul holding the Orthodox faith, since of such the Church is composed. As the priest, before performing the marriage ceremony, asks the bride whether she is marrying the groom of her own free will, so before performing the ceremony of baptism, he asks the bride of Christ—the Catechumen's soul "*Dost thou join thyself to Christ?*" i.e. "is it thy wish to enter into such close union with Christ as that into which the bride enters with the bridegroom?" This question is repeated three times, and each time the answer is "*I do*". Then the priest asks: "*Hast thou joined thyself to Christ?*" and the Catechumen or the sponsor answers "*I have*"—, and to the priest's question: "*And dost thou believe in Him?*" he answers "*I believe in Him as King and God.*" These questions and answers are also repeated three times, and after each answer the Creed of the Councils (of Nicea and Constantinople) is recited; it should therefore be recited three times, but it is generally done only once. Lastly the priest asks three more times "*Hast thou joined thyself to Christ?*", and three times hears the answer "*I have*" after the third answer he says "*Bow thyself also unto Him*", to which the Catechumen—or his sponsor—replies "*I Bow myself to the Father, and to the Son, and to the Holy Ghost, to the Trinity con substantial and undivided*" All this ends with the priest praying that the Lord may count the Catechumen worthy to receive holy Baptism, and lighted candles are given to the sponsors. Thus the ceremony of joining Christ resembles in form, though not in substance, that of renouncing the Devil. For the later the sponsors stand with their faces to the West, for the former they turn towards the East, because they now are dealing with Christ. Who is Himself called "the Orient" (*Orient is His name*) and the Light which illumes every human being that comes into the world. In both ceremonies the substance lies in the questions and answers. The church rules that, when renouncing the Devil, the answers shall

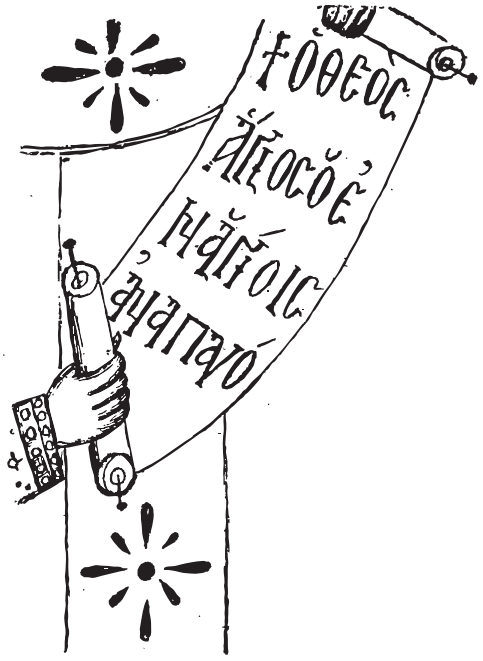
48 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.
Acts 20 7-12

be given with hands uplifted, and, when joining Christ, with lowered hands, in token of respect to Christ. Who is the person addressed (although the Josephan Ritual here also prescribes hands uplifted). The renunciation ends with the acts of blowing and spitting, symbolical of contempt, while the other ceremony ends with a salutation, symbolical of reverence and submission.

The ceremony of joining Christ is also very ancient: it is mentioned in ruling 78 of the VIth Ecumenical Council and 46 of the Council of Laodicea. In this ceremony the Creed is inserted into the series of questions and answers. According to the original statute of the Church, it should he recited three times by the Catechumen himself if he is an adult, or by his god-father if he is an infant. But with us it is usually recited only once, and that by the reader. The Creed is inserted here because of the words of the Savior, "*he that believeth and is baptized shall be saved*", which imply that a study of the dogmas of the faith should precede the baptism, in order that the neophyte may know in what and in whom he is to believe. Hence the Catechumen's reciting of the Creed is to serve as test whether he has sufficiently studied the dogmas of the faith—a sort of examination for admission into the Church of Christ, that holy school of grace which prepares us hero on earth for our transmigration into Heaven.

At the end of two above-described ceremonies, the sponsors are given lighted candles; others are placed around three sides of the font, on its margin. Neither in the Slavic Ritual nor in the Greek Euchology is any mention made of the candles: but there is no doubt that wax candles have always boon burned during baptism, because such were burned during all services. Thus the Apostle Paul tells in one passage how, in the upper chamber where the Christians were celebrating the Liturgy and breaking bread, *there were many lights*.[48] In the rulings of the Apostles and of the Councils mention is made of the wax, which it is allowed to bring into the churches together with other articles required for worship. We see from history among other things that under Constantine the Great the church at Constantinople was illumined, on the Vigils of the Nativity and the Epiphany, with lamples and wax candles. It is customary with us to give the sponsors the candles after the ceremony of joining Christ, doubtless because at this moment the prayer is recited calling the Catechumen to be illumined by holiness and asking that he be counted worthy of receiving the great grace of holy Baptism. In the Uniate ritual of Athanasuis Sheptitsky it is said that the priest places the lighted candle in the infant's hands or his sponsors' [after reading Psalm 31 7-8], with the words: "Receive this lighted candle and strive through all thy life to be illumined by the light of faith and good deeds, in order that when the Lord doth come, thou mayest go forth with thy light to meet Him with all the Saints, and enter unhindered into the habitation of His heavenly glory, and reign with Him through endless ages. Amen."

To be concluded



Vincent of Lerins

THE LAWS OF PROGRESS OF THE CHRISTIAN DOCTRINE

Commonitorium § 23

On development in religious knowledge

Nicene and Post-Nicene Fathers, Second Series, Vol. 11. Edited by Philip Schaff and Henry Wace. Buffalo, NY: Christian Literature Publishing Co., 1894, pp. 147-149

But some one will say, perhaps, Shall there, then, be no progress in Christ's Church? Certainly; all possible progress. For what being is there, so envious of men, so full of hatred to God, who would seek to forbid it? Yet on condition that it be real progress, not alteration of the faith. For progress requires that the subject be enlarged n itself, alteration, that it be transformed into something else. The intelligence, then, the knowledge, the wisdom, as well of individuals as of all, as well of one man as of the whole Church, ought, in the course of ages and centuries, to increase and make much and vigorous progress; but yet only in its own kind; that is to say, in the same doctrine, in the same sense, and in the same meaning.

The growth of religion in the soul must be analogous to the growth of the body, which, though in process of years it is developed and attains its full size, yet remains still the same. There is a wide difference between the flower of youth and the maturity of age; yet they who were once young are still the same now that they have become old, insomuch that though the stature and outward form of the individual are changed, yet his nature is one and the same, his person is one and the same. An infant's limbs are small, a young man's large, yet the infant and the young man are the same. Men when full grown have the same number of joints that they had when children; and if there be any to which maturer age has given birth these were already present in embryo, so that nothing new is produced in them when old which was not already latent in them when children. This, then, is undoubtedly the true and legitimate rule of progress, this the established and most beautiful order of growth, that mature age ever develops in the man those parts and forms which the wisdom of the Creator had already framed beforehand in the infant. Whereas, if the human form were changed into some shape belonging to another kind, or at any rate, if the number of its limbs were increased or diminished, the result would be that the whole body would become either a wreck or a monster, or, at the least, would be impaired and enfeebled.

In like manner, it behooves Christian doctrine to follow the same laws of progress, so as to be consolidated by years, enlarged by time, refined by age, and yet, withal, to continue uncorrupt and unadulterate, complete and perfect in all the measurement of its parts, and, so to speak, in all its proper members and senses, admitting no change, no waste of its distinctive property, no variation in its limits.

For example: Our forefathers in the old time sowed wheat in the Church's field. It would be most

unmeet and iniquitous if we, their descendants, instead of the genuine truth of grain, should reap the counterfeit error of tares. This rather should be the result — there should be no discrepancy between the first and the last. From doctrine which was sown as wheat, we should reap, in the increase, doctrine of the same kind — wheat also; so that when in process of time any of the original seed is developed, and now flourishes under cultivation, no change may ensue in the character of the plant. There may supervene shape, form, variation in outward appearance, but the nature of each kind must remain the same. God forbid that those rose-beds of Catholic interpretation should be converted into thorns and thistles. God forbid that in that spiritual paradise from plants of cinnamon and balsam, darnel and wolfsbane should of a sudden shoot forth.

Therefore, whatever has been sown by the fidelity of the Fathers in this husbandry of God's Church, the same ought to be cultivated and taken care of by the industry of their children, the same ought to flourish and ripen, the same ought to advance and go forward to perfection. For it is right that those ancient doctrines of heavenly philosophy should, as time goes on, be cared for, smoothed, polished; but not that they should be changed, not that they should be maimed, not that they should be mutilated. They may receive proof, illustration, definiteness; but they must retain withal their completeness, their integrity, their characteristic properties.

For if once this license of impious fraud be admitted, I dread to say in how great danger religion will be of being utterly destroyed and annihilated. For if any one part of Catholic truth be given up, another, and another, and another will thenceforward be given up as a matter of course, and the several individual portions having been rejected, what will follow in the end but the rejection of the whole? On the other hand, if what is new begins to be mingled with what is old, foreign with domestic, profane with sacred, the custom will of necessity creep on universally, till at last the Church will have nothing left untampered with, nothing unadulterated, nothing sound, nothing pure; but where formerly there was a sanctuary of chaste and undefiled truth, thenceforward there will be a brothel of impious and base errors. May God's mercy avert this wickedness from the minds of his servants; be it rather the frenzy of the ungodly.

But the Church of Christ, the careful and watchful guardian of the doctrines deposited in her charge, never changes anything in them, never diminishes, never adds, does not cut off what is necessary, does not add what is superfluous, does not lose her own, does not appropriate what is another's, but while dealing faithfully and judiciously with ancient doctrine, keeps this one object carefully in view — if there be anything which antiquity has left shapeless and rudimentary, to fashion and polish it, if anything already reduced to shape and developed, to consolidate and strengthen it, if any already ratified and defined, to keep and guard it. Finally, what other object have Councils ever aimed at in their decrees, than to provide that what was before believed in simplicity should in future be believed intelligently, that what was before preached coldly should in future be preached earnestly, that what was before practised negligently should thenceforward be practised with double solicitude? This, I say, is what the Catholic Church, roused by the novelties of heretics, has accomplished by the decrees of her Councils — this, and nothing else — she has thenceforward consigned to posterity in writing what she had received from those of olden times only by tradition, comprising a great amount of matter in a few words, and often, for the better understanding, designating an old article of the faith by the characteristic of a new name.

Archbishop Averky of Syracuse [†1976]

SHOULD THE CHURCH BE "IN STEP WITH THE TIMES?"

The Orthodox Word, Vol. 3, Nos. 5–6 (16–17), October-November-December 1967, pp. 182–188

In a time when under the name of Christianity, even Orthodox Christianity, every kind of compromise and surrogate is offered men whose spiritual hunger can be satisfied only by uncompromising Truth, the spiritual shepherds have become few who speak straightforwardly the saving word. Archbishop Averky, Abbot of Holy Trinity Monastery at Jordanville, New York, and a leading hierarch of the Russian Church Abroad, is one of these few. In the pages of the Russian religious newspaper published by the Monastery, Orthodox Russia, his voice is continually heard, calling for faithfulness to Holy Orthodoxy and warning of the impending judgment of God on this evil generation.[49]

"Know that we must serve, not the times, but God."
St. Athanasius the Great, Letter to Dracontius

In step with the times! —Behold the watchword of all those who in our time so intensely strive to lead the Church of Christ away from Christ, to lead Orthodoxy away from true confession of the Orthodox Christian Faith. Perhaps this watchword does not always nor with everyone resound so loudly, clearly, and openly—this, after all, might push some away! —The important thing is the practical following of this watchword in life, the striving in one way or another, in greater or lesser degree and measure, to put it into practice.

Against this fashionable, "modern" watchword, perilous to souls however it may be proclaimed or however put into practice, openly or under cover, we cannot but fight—we who are faithful sons and representatives of the Russian Church Abroad, the whole essence of whose ideology, in the name of which it exists in the world, is not to be "in step with the times", but *to preserve an unchanging faithfulness* to Christ the Saviour, to the true Orthodox Christian Faith and Church.

Let us recall how the Blessed Metropolitan Anthony, founder and first head of the Russian Orthodox Church Abroad, in his remarkable essay, "How does the Orthodox Faith differ from the Western Confessions?" wrote concerning the profound difference between our Faith and heterodoxy. He finds this profound difference in the fact that the Orthodox Faith teaches *how to construct life according to the demands of Christian perfection*, whereas heterodoxy takes from Christianity only those things which are, and to the degree to which they are, *compatible with the conditions of contemporary cultural life*.

> "Orthodoxy looks upon Christianity as the eternal foundation of true life and demands of everyone to force himself in life until they attain this standard; whereas heterodoxy looks upon the foundations of contemporary cultural life as an unshakable fact. Orthodoxy demands *moral heroism—podvig*; heterodoxy searches for what in Christianity would be useful to us in our present conditions of life. For Orthodox man, called to eternity beyond the grave, where true life

49 The present article is from Orthodox Russia, Nov. 28, 1966.

begins, the historically-formed mechanism of contemporary life is an insubstantial phantom; whereas for the heterodox the teaching concerning the future life is a lofty, ennobling idea, an idea which helps one ever better to construct real life here."

These are golden words, indicating for us clearly and sharply the truly bottomless abyss that separates genuine Christian faith—Orthodoxy—from its mutilation—heterodoxy! In the one is to be found ascetic labor (*podvig*), a turning to eternity; in the other, a strong attachment to the earth, a faith in the progress of mankind on earth.

Further, as Metropolitan Anthony so sharply and justly sets forth, "the Orthodox Faith is an *ascetic* faith", and "the blessed state which the worshippers of the "superstition of progress" (to use the felicitous expression of S. A. Rachinsky) expect on earth, was promised by the Saviour in the *future* life; but neither the Latins nor the Protestants desire to reconcile themselves to this, for the simple reason—to speak frankly—that they poorly believe in the resurrection and strongly believe in happiness in the present life, which, on the contrary, the Apostles call *a vapor that shall vanish away*[50] (James 4:14). This is why the pseudo-Christian West does not wish and is unable to understand the renunciation of this life by Christianity, which enjoins us to fight, *having put off the old man with his deeds, and having put on the new man, that is renewed unto knowledge after the image of Him that created him*.[51]

50 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.
James 4 13-17

51 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
Colossians 3 8-11

"If we investigate all the errors of the West," Vladika Anthony writes further, "both those which have entered into its doctrinal teaching and those present in its morals, we shall see that they are all rooted in a failure to understand Christianity as ascetic labor (*podvig*) involving the gradual self-perfection of man."

"Christianity is an ascetic religion," concludes this excellent, forcefully and perspicuously-written essay. "Christianity is a teaching of constant battling with the passions, of the means and conditions for the gradual assimilation of virtues. These conditions are both internal—ascetic labors—and given from without—our dogmatic beliefs and grace-bestowing sacramental actions, which have one purpose: to heal human sinfulness and raise us to perfection."

And what do we see now in contemporary "Orthodoxy"—the "Orthodoxy" that has entered into the so-called "Ecumenical Movement"? We see the complete negation of the above-cited holy truths; in other words: *renunciation of true Orthodoxy* in the interest of spiritual fusion with the heterodox West. The "Orthodoxy" that has placed itself on the path of "Ecumenism" thinks not of raising contemporary life, which is constantly declining with regard to religion and morals, to the level of the Gospel commandments and the demands of the Church, but rather of *"adapting" the Church herself to the level of this declining life*.

This path of actual renunciation of the very essence of Holy Orthodoxy—ascetic labor, for the purpose of uprooting the passions and implanting the virtues—was taken in their time by the partisans of the so-called "Living Church" or "Renovated Church". This movement immediately spread from Russia, which had been cast down into the dust by the ferocious atheists, to other Orthodox countries as well. Still fresh in our memory is the "Pan-Orthodox Congress" convened by Ecumenical Patriarch Meletios IV of sorry memory in 1923, at which were devised such "reforms" as a married episcopate, remarriage of priests, the abolition of monasticism and the fasts, abbreviation of Divine services, suppression of special dress for clergy, *etc*.

Notwithstanding the collapse at that time of these impious designs, the dark powers were not, of course, pacified, and continued from that time their obstinate and perseverant activity, finding for themselves obedient tools in the ranks of the hierarchy of various Local Orthodox Churches. At the present time also, by the allowance of God, they have attained great success: *almost all the Local Orthodox Churches have already entered into the "Ecumenical Movement"*, which has set as its purpose the abolition of all presently-existing churches—including, of course, the Orthodox Church—and the establishment of some kind of absolutely new "church", which will be completely "in step with the times", having cast away as useless rags, as something "obsolete" and "behind the times", all the genuine foundations of true Christianity, and first of all, of course, *asceticism*, this being the indispensable condition for the main purpose of Christianity: the uprooting of sinful passions and the implanting of Christian virtues.

We have before us, as an example, an official document of this sort, belonging to the Local Church of Serbia: the journal *Theology*, published by the

Orthodox Theological Faculty in Belgrade (8th year, issues 1 and 2 for 1964). In this journal we find a lead article literally entitled: "The Necessity for the Codification and Publication of a New Collection of Canons of the Orthodox Church". The author of this article, while cunningly affirming that "the ideal principles of the Church will remain everywhere and always unchanging", nonetheless attempts to prove that the collection of canons of the Orthodox Church is only the product of a time long since passed into eternity, and therefore that it does not answer to the demands of contemporary life and must be abolished and replaced by another. This new collection of canons, observe, "must be brought into agreement with the fundamental principles of life", with which the Church supposedly "has always reckoned". "Our time," says this cunning author, "is different in many respects from the time of the Ecumenical Councils, at which these canons were composed, and therefore these canons cannot now be applied."

Let us look now and see precisely which canons it is that this modernist author considers obsolete and subject to abrogation:

The 9th **canon of the Holy Apostles**, which demands that the faithful, after entering church, should remain at the Divine service to the end, and should not cause disorder by walking about the church.
The 80th **canon of the Council of Trullo**, which punishes clergy by deposition, and laymen with excommunication, for failure to attend church for three successive Sundays without some important reason.
The 24th **canon of the Council of Trullo**, which prohibits clergy and monks from visiting race tracks and other entertainments; to this canon the author adds the entirely naive, strange remark that it was only in earlier times that such amusements were places of depravity and vice, while now they are supposedly "centers of culture and education". (?!)
The 54th **canon of the Holy Apostles**, which prohibits clergy, without unavoidable necessity, from entering a tavern; here again it somehow seems that previously the tavern was some different kind of establishment from what it is now.
The 77th **canon of the Council of Trullo** and the 30th **canon of the Council of Laodicea**, which prohibit Christian men from bathing together with women; why it is necessary to acknowledge these canons too as "obsolete" is completely incomprehensible!
The 96th **canon of the Council of Trullo**, which condemns artificial curling of the hair and in general all adornment of oneself with various kinds of finery "for the enticement of unstable souls"—instead of "adorning oneself with virtues and with good and pure morals"; this canon in our times, it would seem, has not only not become "obsolete," it has become especially imperative, if we call to mind the indecent, shameless women's fashions of today, which are completely unsuitable for Christian women.

This is sufficient for us to see *what* purpose it is that the aforementioned "reform" in our Orthodox Church has in view, with what aim there is proposed the convocation of an Eighth Ecumenical Council, about which all "modernists" so dream, already having a foretaste of the "carefree life" that will then be openly permitted and *legitimized* for all!

But let us reflect more deeply upon what is the terrible essence of all these demands for the abrogation of supposedly "obsolete" canonical rules. It is this: these contemporary church "reformers" who now so impudently raise their heads even in the bosom of our Orthodox Church itself (and terrible to say, their number includes not merely clergy, but even eminent hierarchs!) accept contemporary life with all its monstrous, immoral manifestations as an unshakable fact (which is, as we have seen above, not at all an Orthodox, but a heterodox, Western conception!), and they wish to abrogate all those canonical rules which precisely characterize Orthodoxy as an *ascetic* faith that calls to ascetic labor, in the name of the uprooting of sinful passions and the implanting of Christian virtues. This is a terrible movement, perilous for our Faith and Church; it wishes to cause, in the expression of Christ the Savior, *the salt to lose its savor*; it is a movement directed toward the overthrow and annihilation of the true Church of Christ by means of the cunning substitution for it of a *false church*.

The above-mentioned article in the Serbian theological journal is still discreet, refraining from complete openness. It speaks of the permissibility in principle of marriage for bishops, but in life we hear ever more frequent and persistent talk of far worse—namely, of the supposed inapplicability in our times of all those canonical rules which demand of candidates to the priesthood and of priests themselves a pure and unblemished moral life; or, to speak more simply, of the *permissibility* for them of that terrifying depravity into the abyss of which contemporary mankind more and more plunges itself.

It is one thing to sin and repent, knowing and acknowledging that one is sinning and is in need of repentance and correction of life. It is something

else again to *legitimize lawlessness, to sanction sin*, lulling thus one's conscience and thus abolishing the very foundations of the Church. To this we have no right, and it is a most grievous crime before God, the Holy Church, and the souls of the faithful who seek eternal salvation.

And for how long, to what limits may we permit ourselves to go on such a slippery path, abrogating the Church canons which uphold Christian morality? Right now in America and, as we hear, in places also in other countries which have accepted contemporary "culture", there is increasing propaganda for the official abrogation of marriage and the legalization in place of marriage of "free love"; the use of contraceptive pills is being sanctioned for married couples, and even for the unmarried, since marriage supposedly has as its purpose not the procreation of children, but "love"; legal recognition is being prepared for the heinous, unnatural passion of homosexuality, all the way to the establishment for homosexuals of a special church wedding rite (proposal of an Anglican bishop); *etc., etc.*

And so? Should our Church too follow this fashionable path — "in step with the times", so as not to be left behind the march of life? But what kind of "church" will this be that will allow itself all this, or even merely look at it with all-forgiving condescension? It will be no longer a church at all, but a veritable Sodom and Gomorrah, which will not escape, sooner or later, the terrible chastisement of God.

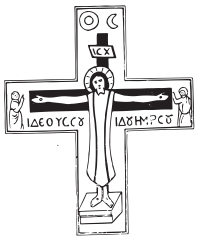
We must not allow ourselves to be deluded and deceived, for we do not need such a "church", or rather "false church". We may ourselves be weak, and feeble, and we may often sin, but we will not allow the Church canons to be abrogated, for then it will become necessary to acknowledge the very Gospel of Christ, by which contemporary men do not wish to live, as "obsolete," as "not answering to the spirit of the times," and *abrogate it*!

But the Gospel of Christ, together with all the canons of the Church, as well as the Church ordinances, outline for us that Christian ideal toward which we must strive if we desire for ourselves eternal salvation. We cannot allow a lowering of this ideal for the gratification of sinful passions and desires, a blasphemous abuse of these holy things.

Whatever "reforms" all these contemporary criminal "reformers" may desire, the truly-believing Orthodox Church consciousness cannot acknowledge or accept them. And whatever the apostates from true Orthodoxy, from the ascetic Faith, may do, *we will not allow the modernization of our Church, and we will NOT go "in step with the times"*!

May 10

In one of his prayers, **St. Ephraim the Syrian** turns to God with these words: *"Lord, in that awesome and dreadful day Thou wilt say to us sinners: '**You men know very well what I have endured for you. What have you endured for Me?**' How will I, the wretched, cunning, sinful and foul one, respond to that? The martyrs will then point to their wounds of torture, the severed parts of their bodies and their endurance to the end. The ascetics will point to their ascetic labors, extended fasts, long vigils, almsgiving and tears, and their endurance to the end. And I, the slothful, sinful, and lawless one, to what will I point? Spare me, O Lord! Spare me, O Merciful One! Spare me, O Lover of mankind!"*



Saint Basil the Great [†379]

CONCERNING THE UNWRITTEN LAWS OF THE CHURCH AND SOLA SCRIPTURA

St. Basil the Great, *On the Holy Spirit*
St. Vladimir's Seminary Press, Crestwood, N.Y., 1980, pp. 98–100

CONCERNING THE TEACHINGS of the Church, whether publicly proclaimed (kerygma) or reserved to members of the household of faith (dogmata), we have received some from written sources, while others have been given to us secretly, through apostolic tradition. Both sources have equal force in true religion. No one would deny either source———no one, at any rate, who is even slightly familiar with the ordinances of the Church. If we attacked unwritten customs, claiming them to be of little importance, we would fatally mutilate the Gospel, no matter what our intentions———or rather, we would reduce the Gospel teachings to bare words. For instance (to take the first and most common example), where is the written teaching that we should sign with the sign of the Cross those who, trusting in the Name of Our Lord Jesus Christ, are to be enrolled as catechumens? Which book teaches us to pray facing the East? Have any saints left for us in writing the words to be used in the invocation over the Eucharistic bread and the cup of blessing? As everyone knows, we are not content in the liturgy simply to recite the words recorded by St. Paul or the Gospels, but we add other words both before and after, words of great importance for this mystery. We have received these words from unwritten teaching.

We bless baptismal water and the oil for chrismation as well as the candidate approaching the font. By what written authority do we do this, if not from secret and mystical tradition? Even beyond blessing the oil, what written command do we have to anoint with it? What about baptizing a man with three immersions, or other baptismal rites, such as the renunciation of Satan and his angels? Are not all these things found in unpublished and unwritten teachings, which our fathers guarded in silence, safe from meddling and petty curiosity? They had learned their lesson well; reverence for the mysteries is best encouraged by silence.

The uninitiated were not even allowed to be present at the mysteries; how could you expect these teachings to be paraded about in public documents? Why did the great Moses not open every part of the meeting-tent to everyone[52]? The unclean he placed outside the sacred precincts, while the first court was assigned for the ritually pure. He judged only the Levites worthy to serve God[53], while sacrifices, burnt-offerings, and other priestly functions were reserved to the priests[54]. Only one chosen from all the priests was admitted into the innermost sanctuary[55], but only on one day each year. Even on this one day he entered for only a short time, so that he would be amazed by the novelty and strangeness of gazing on the Holy of Holies. Moses was wise enough to realize that triteness and familiarity breed contempt, but the unusual and the unfamiliar naturally commands eager interest.

In the same way, when the apostles and Fathers established ordinances for the Church, they protected the dignity of the mysteries with silence and secrecy from the beginning, since what is noised abroad to anyone at random is no mystery at all.

52 And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: But they shall not go in to see when the holy things are covered, lest they die. Numbers 4:17-20

53 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. Numbers 18:21-23

54 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. Numbers 18:7

55 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. Exodus 30:10
And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before

the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Leviticus 16:1-2

We have unwritten tradition so that the knowledge of dogma might not become neglected and scorned through familiarity. Dogma is one thing, kerygma another; the first is observed in silence, while the latter is proclaimed to the world.

One form of silence is the obscurity found in certain passages of Scripture, which makes the meaning of some dogmas difficult to perceive for the reader's own advantage. For instance, we all pray facing East, but few realize that we do this because we are seeking Paradise, our old fatherland, which God planted in the East in Eden[56]. We all stand for prayer on Sunday, but not everyone knows why. We stand for prayer on the day of the Resurrection to remind ourselves of the graces we have been given: not only because we have been raised with Christ and are obliged to seek the things that are above[57], but also because Sunday seems to be an image of the age to come.

56 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Genesis 2:7-9

57 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Colossians 3:1-4

May 11

In the Saracen encampment they asked **St. Cyril**: *"How can Christians wage war and at the same time keep Christ's commandment to pray to God for their enemies?"* To this, **St. Cyril** replied: *"If two commandments were written in one law and given to men for fulfilling, which man would be a better follower of the law: the one who fulfilled one commandment or the one who fulfilled both?"* The Saracens replied: *"Undoubtedly, he who fulfills both commandments."* **St. Cyril** continued: *"Christ our God commands us to pray to God for those who persecute us and even to do good to them, but He also said to us, Greater love hath no man than this, that a man lay down his life for his friends* (John 15:13). *That is why we bear the insults that our enemies cast at us individually and why we pray to God for them. However, as a society, we defend one another and lay down our lives, so that you would not enslave our brethren, would not enslave their souls with their bodies, and would not destroy them in both body and soul."*

Metropolitan Nikiforos of Kykkos and Tylliria

THE CONTEMPORARY UKRAINIAN ECCLESIAL CRISIS AND ITS RESOLUTION IN ACCORDANCE WITH THE SACRED CANONS

Το σύγχρονο ουκρανικό ζήτημα και η κατά τους θείους και ιερούς κανόνες επίλυσή του
The contemporary Ukrainian Ecclesial Crisis and its resolution in accordance with the Sacred Canons
by His Eminence **Metropolitan Nikiforos** of Kykkos and Tylliria, Cyprus
Κεντρο Μελετων Ιερας Μονης Κυκκου, Λευκωσια, Κυπρος, 2020

Translation by *The Orthodox Pilgrim*

I humbly dedicate
this present
to the unity of Orthodoxy,
out of gratitude.

Foreword

No one can deny the fact that the universal Orthodox Church is currently in a state of divisive crisis, due to the Ukrainian Ecclesiastical Question, which was created by the arbitrary and uncanonical granting of "Autocephaly" by the Ecumenical Patriarchate of Constantinople to schismatic structures of the Ukrainian Church, and in ignorance of the Orthodox Russian Patriarchate, which is the mother Church of the Orthodox Ecclesiastical eparchy of Ukraine. The Ukrainian Question has been at the center of contemporary Orthodox debate in recent years, with endless discussions, arguments, and objections from both sides, a fact that is causing cracks in the foundations of the unity of the Pan-Orthodox Church.

For days and months I hesitated whether I should remain immersed in my silence or whether I should express in writing my agonizing views on this burning topic.

The voice of my hierarchal conscience resounded within me insistently: "You must overcome your ambivalence. You must emerge from your fatalistic sluggishness and comfortable passivity. You must engage more energetically, and with your pen, with this issue, because, according to the Latin saying, *verba volant scripta manent,* that is, words fly—written things remain." Ultimately, the consciousness of responsibility and duty, for the unity of the Orthodox Church, did not allow me to remain a shrewdly neutral, a colorless, indifferent,

listless, and complacent Bishop. Driven, therefore, by the fear that God might hold us responsible for our guilty silence on an issue so dramatic that it threatens to divide Ecumenical Orthodoxy, I began timidly, with a consciousness of imperative duty, to research and write about this complex issue since November 2019. In the course of the research, at times various concerns (pastoral care, administration, financial management, cultural, charitable, social and other pursuits) prevented the continuation of the present study, and at other times they even threatened to interrupt its continuation and completion.

However, amid these difficulties, upheavals, and uncertainties, the great trial of the coronavirus pandemic suddenly arrived, which was accompanied by a painful, agonizing, and forced isolation that reached tragic proportions. However, this isolation, this loneliness, freed me from the world and its cares and gave me the opportunity to focus more intensely on my current research effort and to start writing, with conscious humility of my limitations, the work that follows. During the particularly suffocating hours of mandatory isolation, due to the harsh existential trial of the coronavirus pandemic, I was given the opportunity to put aside "*all earthly concerns*"[58] and, without the panic of death that hung in the air, to throw myself passionately into researching and writing this little treatise.

The nearly three months of mandatory isolation were, for me, the most spiritually fruitful and productive months. Indeed, in such cases, "one rightly remembers ... the old sayings: 'nothing bad comes without good' and 'from the bitter comes the sweet'. "[59]

This simple and humble work has no other ambition than to give, without concealment or ulterior motives, to Orthodox believers, who live in the "fear" and "shadow" of a schism that is destructive to Orthodoxy, the necessary elements that make up the Ukrainian Ecclesiastical Question, so that they may form a complete and correct opinion, in accordance with the sacred canonical tradition of the Orthodox Church and, thus, to be guided to behave accordingly. I believe that every believer, every spiritual, religious person is obliged to know the truth of the matter if they want to evaluate it correctly; otherwise, they will have a vague, a blurred, distorted picture of the problem, which will be presented to them not by objective, but by biased opponents.

The main issue that will concern us in this research is whether "Autocephaly" was rightly or wrongly granted to Ukraine. This study seeks, without concealment or ulterior motives, to provide the necessary elements that make up the Ukrainian Question. It does not seek to embellish or dramatize, but to present the truth impartially, that is, without prejudice, sympathies or antipathies. I write, according to the divine Apostle, from "sincerity ... as from God, we speak in the sight of God in Christ."[61]

In our humble effort to adequately develop the subject, we will proceed guided by the sacred Canons of the Ecumenical Councils, the Local Councils with Ecumenical authority, the Canons of the God-bearing Fathers and the relevant bibliography and subject matter. When necessary, we will also invoke the word of God, treasured in the Holy Scriptures (Old and New Testaments).

In writing about the Ukrainian Question, a burning and complex problem, I do not aim for anything personal. I do it for reasons of conscience and consistency, being fully aware of possible misunderstandings or even dangers that this effort of ours entails. It is very possible that the objective development of this topic will provoke reactions. This book may be met with polemics from intolerant nationalists or other distorters of the truth. It is also possible that by publishing this small work I will provoke lightning to strike me personally. The arrows of malicious criticism and the mud of the devil may be directed against us. "Enemies and detractors"[62], both visible and invisible, may seek our harm.

I am not unaware that he who seeks the truth and has the courage to proclaim it is always temporarily harmed. But I am also aware that "Christian hope always looks beyond Golgotha to the bright lights of the glorious Resurrection. The triumph of evil is always temporary"[63].

In this case, then, if this happens, that is, if the opponents mobilize all their audacity and shamelessness to slander me and try to tear me down, then the words of the Apostle Peter will comfort and strengthen me: "If you are reviled for the name of Christ, blessed are you...[64]". Above all, however, I will be comforted and strengthened by the words of the Lord himself in his Sermon on the Mount: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."[65] Therefore, having these things in mind, I will boldly say with the psalmist: "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I await not the praise of men, but the glory of heaven.

58 We who mystically represent the Cherubim sing the thrice holy hymn to the life giving Trinity. Let us set aside all the cares of life that we may receive the King of all. The Divine Liturgy of Saint John Chrysostom, *Holy Cross Liturgical Hymnal,* Holy Cross Orthodox Press, Brookline, Massachusetts, 1988, p. 39

59 Π. Β. ΠΑΣΧΟΥ, Ὁ διάλογος μέ τή Δύση γιά τό Θεό καί τόν ἄνθρωπο - Ἡ ποιητική θεολογία τοῦ Pavel Nicolaievitch Evdokimov, [P. V. Paschos. Dialogue with the West Concerning God and Man: The Poetic Theology of Pavel Nicolaievitch Evdokimov] Ἀθήνα 1995, σ. 9.

60 Exapostilarion of the Nativity of Christ: "We, who were in darkness and shadow, have found the truth" / see also: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. Matthew 4 16

61 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 Corinthians 2 15-17

62 ΧΡ. Ν. ΠΑΠΟΥΤΣΟΠΟΥΛΟΥ (Ἀρχιμ.), Λόγοι τῆς Χάριτος, [Hr. N. Papoutsopoulos, Words of Grace] (Athens, 1969), p. 31.

63 Γ. Β. ΜΕΛΕΤΗ, Διάλογος μέ τόν οὐρανό [G. V. Meletis, Dialogue with Heaven] (Athens, 1974), p. 174.

64 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the

Before concluding the Foreword to this study, we consider it our duty to publicly express our gratitude to our distinguished collaborators for their selflessness, diligence, and hard work they put in to make this book happen. The work at hand took on its definitive content and final form thanks to the valuable contributions and suggestions and the useful linguistic corrections of the Director of the Ecclesiastical Ministry of the Holy Metropolis of Kykkos and Tylliria, Professor Emeritus at the University of Athens, and Professor at the University of Nicosia, Nikos Nikolaidis, as well as the kind, substantial contribution and valuable assistance of our distinguished colleagues, Voula Papandreou, our Personal Secretary, Kostis Kokkinofta, Director of the Center for Studies of the Holy Monastery of Kykkos, and Protopresbyter Paraskevas Papamichael, Director of our Private Office, each of whom, with commendable eagerness, offered what they could. Their collaboration was very important. I would also like to thank the Research Center of the Holy Monastery of Kykkos for the special honor of including this small treatise, which does not claim scientific completeness, in its series of prestigious publications. We express our grateful thanks to the R.P.M. Lithographic printing house for the correct technical and artistic layout of this book and, in general, for the aesthetic beauty of the book.

In concluding this Foreword, I thank and praise from the depths of my soul "my God through Jesus Christ"[67], who has deemed me worthy to complete this study, which I offer as a small gift to Him and to the Holy Assembly of His Church.

We submit this edition to the mercy and prayers of our God-loving readers, with our fervent prayers to the Almighty and All-Good Lord, that He may grant everyone a wise understanding.

September 8, 2020
Feast of the Most Holy Theotokos of Eleousa of Kykkos
The Metropolitan of Kykkos and Tillyria, Nikiforos

May 16

When **Theodore the Sanctified** was in Panopolis with his spiritual father **St. Pachomius**, a philosopher approached him and offered to debate with him about the Faith. The philosopher posed these three questions to **Theodore**: *"Who was not born, but died? Who was born and did not die? Who died and did not decay?"* To these questions, **St. Theodore** replied: *"**Adam** was not born but died. Enoch was born and did not die. **Lot**'s wife died and did not decay."* And the saint added this advice to the philosopher: *"Heed our sound advice; depart from these useless questions and scholastic syllogisms; draw near to **Christ**, Whom we are serving, and you will receive forgiveness of sins."* The philosopher was silenced by such a pointed answer and, ashamed, he departed. From this, the enormous difference is clearly seen between a pagan philosopher and a Christian saint. The one loses himself in abstractions, in cleverly twisted words, in contests of logic and in mental gymnastics, while the other focuses his whole mind on the Living God and on the salvation of his soul. The one is abstract and dead, while the other is practical and alive.

name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
1 Peter 4 12–16

65 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
Matthew 5 1–12

66 The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou

anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.
Psalm 23

67 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
Romans 1 8

68 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.
Hebrews 5 5-10

69 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
Matthew 5 13–16

70 But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny

Father George Calciu-Dumitreasa [†2006]

CHRIST IS CALLING YOU

II / II

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Sermons to young people by Father George Calciu-Dumitreasa.
Given at the Chapel of the Romanian Orthodox Church Seminary, Bucharest

Translation by **Keston College**, Kent, England

The Orthodox Word, 1982, Vol. 18, No. 2 (103), March-April, pp. 78-89

FIFTH MEDITATION

April 5, 1980

Thou art a priest forever after the order of Melchisadec.
Hebrews 5 6[68]

PERHAPS YOU HAVE been asking yourself, my young friend, why I have even been addressing you, and by what authority? What right do I have to give this message which is disturbing you and obliging you to face up to disturbing questions? Why have I come to confirm you in your own misunderstood terror and to open up to you certain perspectives which are both new and unexpected? Why do I also break down your fragile balance of defenses?

Probably by uncovering for you the purity and innocence which you did not recognize, I have made you even more vulnerable in this wicked world. I have made you more open to suffering, and it is natural that you should ask what is the purpose of suffering. Is it a finality, a blind happening, a fate traced by the stars, a blinding ocean in which you swim without hope of reaching any shore?

I speak to you in the name and authority of Christ and His Church, in the name of the priesthood to which Christ called me, because nothing in this world is an interplay of unconscious, arbitrary happenings. All things stem from a cause and hold fast towards an end which stands outside this world. The cause is God, the end is God. He is the Beginning and the End, the Alpha and Omega.

But what is this world? What certainty does it offer us, what happiness awaits us at the unknown corners of life, like comfort in misfortune? I will not begin with death, nor life, nor with the beginning nor the end; but with the given: that which happens to us every day.

Have you asked yourself, young person, what is your purpose in the world and whether everything is reduced simply to that? If we were born to be

slaves of matter—and this is only a philosophical proposition—then the end of your life is slavery. If your freedom is reduced to need and logic—which in the last analysis is the same thing-then your freedom is slavery. If all our knowledge is reduced to a sterile and never-realized understanding of the laws of matter, our knowledge is slavery. If your love is reduced to the struggle for existence, and our sacrifice is for the perpetuating of the species, then these things too are but slavery. And finally, if all our convictions spring from an imposed, official doctrine, then they too are slavery. And in all this series, young friend, where is the place for your soul?

You sense that there exists, away from all the materialism with which you have been intoxicated, and far from the atheism which has been imposed upon you like a violent ideology, something vaster, more authentic and yet closer to you personally than all that which suffocates you in this materialist bath. Your spirit within you propels you towards that "something", as towards a world only envisioned and suspected.

This world, like the blue sky glistening in the sun, sees its own image through the grid of prohibitions which this society raises up to you.

Know, friend, that neither an atheist ideology, nor the materialist order, no matter how authoritatively it might be imposed upon you, is in any state to raise up an absolutely impregnable wall against you and the spiritual world. The soul cannot be made prisoner. This is a law which the materialists refuse to recognize at their own peril. *On the spiritual level there is no captivity without hope*.

Your teachers speak to you of atheism and secretly go to church. Behold a crack through which the golden light of the spiritual dimension reaches you. Your ideological leaders thunder and lighten against religion, uttering the most foul curses, yet at the moment of disaster they make the sign of the cross, asking for God's help—as, for example, during the earthquake of March 4, 1977. Behold another crack through which the soul escapes the suffocating locker which the official ideology builds up by and by. In atheist meetings those obliged to speak condemn those who believe or who were caught in the criminal act of going to church. Yet away from the lying words, far from their false-toned platform proclamations, you discern their fear of being discovered as also having a religious belief. The lie in which they so lamentably swim breaks down once more the wall of your incarceration, and you say as the sweet light breaks through: "Whence this unnatural light? It is a light foreign to this world."

I spoke to you about these things in my previous four sermons, I will continue to speak further about them—for I am a priest of Christ. God has discovered us through the sacramental love of His works, and Jesus has commanded me to make it known to you so that you will not say further: "I did not know it."

I speak to you that you might know that you can fly, and that only spiritual flight is truly exalted. The flight of materialism is flight with broken wings. The Church of Christ has come out of the catacombs. She shines blindingly on the soil of this country which is highly esteemed in our hearts.

The Enea Church was destroyed—but who among us, Romanian and Christian, can forget it? A beer hall, a symbol of a concept which considers the Church a plague, will be put in its place. A beerhall—so once more the people will be happy! Woe to the architect who builds there, binding his name forever with the destruction of something that was a demonstration of the Romanian genius of construction and faith. Woe to the officials who believe that they can win glory and power by destroying a church and building a beerhall. Woe to the concept that considers an Agapia Inn more valuable than the Agapia Monastery. Woe to those who consider that the Romanian Patriarchate is a piece of history which can be placed in a museum, and who have not understood that it has a real life which is always present. It is not a historical relic but a living soul.

Woe to those who bow to force, allowing destruction which will never be accepted by history.

I have said all these things to you because I am a priest. And because we are priests and we listen to the command of God which says that a burning light cannot be hid under a bushel but must shine before all[69]. I have said these things, young friends, that you might judge if it is right before God to listen to men rather than God[70]. For He Who gave Himself upon the Cross for the salvation of the world, commanded us not to hide the divine truth. I have said all these things to you that you might understand that through faith we shatter walls and break down the bonds of prejudice and abuse, even if we shall have tribulation in this world.[71]

There is a continual battle between good and evil, between right and wrong, between freedom and captivity of ideas, between purity and corruption.

it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.
Acts 4 15–21

71 Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
John 16 31–33

All these battles take place on the one single field of combat—the heart of man. I, the priest of Christ, address this heart; for as Pascal has said: "The heart has its own way of thinking, which reason ignores."

What, then does the priesthood mean? It means to be an enduring witness to human suffering and to take it upon your own shoulders. To be the one who warms the leper at the breast and who gives to the miserable life through the breath from his own mouth. To be a strong comfort to every unfortunate one, even when you yourself are overwhelmed with weakness. To be a ray of shining light to unhappy hearts when your own eyes long ago ceased to see any light. To carry mountains of suffering on your shoulders, while your own being screams out with the weight of its own suffering.

Your flesh rebels and says: "This is absurd, impossible. Where is such a man, where is the priest you describe so that I may put my own suffering upon him?" Yet nevertheless he exists! From time to time there awakens within us the priest of Christ who, like the Good Samaritan, will kneel down by the side of the man fallen among thieves and, putting him upon his own donkey, will bring him to the Church of Jesus for healing. From time to time the priest of Christ in us forgets ourselves and comforts you, the man of suffering. Who else could be moved by your suffering?

Who else would bear your burden, say words of comfort to you? From whom else would you hear the words of Christ to you today: "Come to me, all who are burdened and heavy ladened."

I have seen you, my young friend, bullied by your elders, mocked and insulted for the simple crime of being young. I spoke to you then as one in weakness and pain, as a sensitive and defenseless being. Then I saw you, to my horror and joy, bow and kiss my hand, humbling yourself in your unexpected gesture which flowed from the depth of your wounds. For you did not kiss my hand, but that of a priest of Christ who brought you comfort.

Because you have overcome death, to which atheist doctrine had condemned you, because you have been exalted above the ruins of fallen materialism through your youth and faith, I speak to you the words which Jesus spoke through the Apostle to the Gentiles. They sound absurd to the prisoner of matter and materialism, to those who substitute beerhalls for churches and indecency for suffering. But to you they will resound full of spiritual meaning and truth.

> *The preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world?*[72]

Where are all these men, my friends? There are none of them left. But you have remained here alive and whole in the Church of Christ, a holy people, won by God, a foundation stone on which the Orthodox spirit of the Romanian people is built. You are its single salvation and preservation through this age.

SIXTH MEDITATION

April 12, 1978

Verily, verily I say unto you. If a man keep My saying, he shall never see death.
John 8 51[73]

We will talk today, friends, about death and resurrection. What a dissonance to your ears which know only of death and life! You know nothing, my dear friends, but the logical meaning of affirmations. Forcibly held by the materialist strait-jacket, you know that water flows to the valleys, that fire burns and clouds contain electrical current. But this information is intended to make you sleep easy, with your ears bent to obedience and your senses restricted to what is given to you. The universal remedy is offered to you like a slice of apple pie.

The deans of atheist ideologies have received inspiration which has placed them in possession of absolute truth: the substitution of one glaring error for another only a little less fantastic. The only problem is that each new error is imposed on you as an absolute truth. The attempt to criticize an ideological truth is a dangerous heresy.

The official guardians of atheism begin at once to hunt the witch.

The poles of our existence stretch between life and death. That is what every materialist concept states. You, O man, are destined to be born and die as a caprice of nature, or as a simple joke of passion. You have no destiny. You follow the law of necessity and quantity, which through some miracle becomes quality, and you must accept this as the only law governing your life and death.

This means that you are the most unfortunate being on earth, for neither plants nor animals have any consciousness of life and death. But you do. You know that you live, and you especially know that you will die. Your whole life unfolds under the somber perspective of death. If our modern world has not increased at all the chances for life, it has multiplied infinitely the possibilities for death. Civilization and Death, the tragic horsemen of the Apocalypse have been ravaging our planet for centuries. And no angel of resurrection is evident on the horizon. No archangel shakes the heavens with his thunderous voice, commanding the horsemen to cease.

In the material heaven of the atheist, which defines your horizon for you, there are written the funeral words: "Nothing exists but life and death". And after them a striking prohibition: "It is forbidden to believe in the resurrection!"

Friend, what has atheism given you in exchange for its dispossessing you of faith in the resurrection? What holy gift has it given you for taking away from you Jesus the Risen One? To what serene celebration has it called you when it put you to work on Easter and Christmas? What purification and spiritual rest has it outlined for you after the Christian celebrations were soiled with the dirt of denigration and violent verbal slogans? At another time, men sought to live out God's time, dimensions stretching out towards infinity; today we speak of "meetings."

At another time we reconciled ourselves at Easter to our fellow men with the words of the Paschal hymn: "Let us embrace one another. Let us say 'Brother' to those who hate us. Let us forgive all things for the sake of the Resurrection." Today on Pascha we are issued rustic amusements, with alcoholic orgies which inevitably end up in violence.

You know, friends, that an idea is valid, not through the fact that it exists, but through its positive effects. So judge for yourself, my friend; compare and appreciate. But above all, commit yourself. For you must choose between good and evil; meekness and violence; life and death.

But now I want to take you with me onto another plain. To go on this unexpected flight you must renounce the prejudices which material sense has planted in your mind. You must purify your heart of passions which your educators have cultured within you with such care since your childhood, calling them by shining and virtuous names. You must wipe out faithlessness and atheism; hatred and lack of respect for men; servility and violence; cowardice and arrogance. And thus purified, you will be directed to the great festival of the Resurrection.

You must understand that the Resurrection of Christ is a renewal of the universe. Through your transformation the whole world is changed. At the Lord's Supper, when Jesus announced His approaching sufferings, these suffering words were to assume a mystical and saving value for the whole world. You must understand that suffering leads to death, but death leads to resurrection.

Yet if there be no resurrection, if the only reality is death, then we are more unfortunate than stones. For in seeing things without faith, our life endures but from birth until death, which could be a day, or it could be 70 years; for from the moment of your birth you are old enough to die. What sense, then, has this short interval in face of the foreverness of death? To die like an animal means, simply and purely, to die. Like a stone loosened from its pile, or a calf struck by the axe of the butcher in the slaughterhouse. Such a death has nothing human in it. It is a nightmare. For beyond it there is no light, only terrible darkness. Human life, in its essence, is a tragedy because of the death and suffering which go with it.

Whether a believer or not, no man can escape that ultimate judgment which momentarily precedes the agony of death and which is the tribunal of our own conscience. Who among us will feel totally innocent at that judgment? Death with its somber absence of perspective terrifies us because absence of faith has weakened us and because, in the general fear which rules the world, death does not appear as liberator but as the supreme terror. For we have dehumanized death by violating the idea of God, and matter itself cannot dominate the spirit except by force.

The greatest and most emphatic atheists of our century, who have both made of matter a god, and of atheism a new mystical way, and have also used every means of persuasion to kill God in

72 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
1 Corinthians 1 17–21

73 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
John 8 48–51

you, young friend, are themselves afraid of their own disappearance in an incurable, metaphysical fear. Thus they build monuments to themselves, attaching themselves to their earthly remains with a stupefying devotion. Tragically, they try to substitute their aspirations for eternity with these stones. The drama of their idolized lives ends in a more idolatrous death. They have lived in terror of suffering and have desired a sudden death. Yet death itself is an unbearable suffering because of its uselessness. They were not spared even this ultimate act of solidarity with mankind, namely death.

Indeed Jesus has given us a death without fear, a reconciliation between death and happiness. For He has brought to us the assurance that death is not the end, but a beginning. The beginning of eternal life is life through the resurrection.

To love someone is to say: "You will not die." And you believe what you say. Yet this blind, irrational, inarguable faith is in fact the only fundamental truth which we feel with genuine profundity in our loving. I speak of all loves. The mother, caressing her child, says to him with a faith that carries mountains: "You will not die." And she believes it. The beloved who buries a dear one with words of passion which melt the coffin, says in effect: "You will not die," and she believes it.

Man's darkened history knows one moment of sunshine, which since then has been poured over humanity, bathing it in the light of knowledge. I speak of the Sun of Righteousness, Christ Incarnate. The Son of God came into the world to save. What necessity could determine the Divine Perfection, Who knows no need, to become man? Nothing, save love. Only love is free and a liberating virtue. Not passion- love, but agape-love, which is compassion-love. *For God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have ever-lasting life.*[74]

Thus Jesus became Love Incarnate, tangible love, crucified love. It was so hard for men to believe what they saw—for perfect love stood before them in human form. They wanted to verify its authenticity as if through fire, to contest if love would preserve its identity to the end. Jesus passed the examination to which mankind subjected Him.

Remember friends, His words from the Cross: *Father, forgive them, for they know not what they do*[75]. What greater proof of love could anyone give than this? And if you believe it when you tell your loved one "You will not die," why do you not believe the words of supreme love when it promises you eternal life?

> *Verily, verily, I say unto you, he that believeth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.*[76]

You believe, and you know that in truth you believe, and I also know, even if what you believe is not very clear, my friend. Yet to those who make in your young conscience room for the practice of violent doctrines, and to those who incarcerate your soul in the narrow forms of atheism, your faith is a reality which frightens them more than anything else.

Ideas are preserved through their truth. They do not need violence to persevere. An idea which is maintained through force and violence is deeply undermined by the falsehood within it. If materialists do not speak of death, it is because they are afraid of it and they pass over it in silence, just as they pass over all ideas which cannot be falsified.

Why was March 4 passed over in silence one year after the earthquake in 1977? Because death obliges you to think of God, of the life you have led and your moral responsibility. And so they fear your capacity for intuiting metaphysical truth and your spiritual freedom—just as much as they fear death.

I speak to you about death as your single possibility for resurrection. For without resurrection both life and death become nonsense, absurd. The love of God is the guarantee of our resurrection, and the resurrection is the fundamental of our faith in God and in Jesus Christ, His Son. It is the sublime and glorious occasion of a vital affirmation, an invitation to an amnesty of the past, as one French journalist described it during Catholic Easter. It is an invitation to a commitment in the future.

"Let us forgive all things because of the resurrection." Any other attitude means death. He who died, the Same has also risen, and those who saw Him testified to the fact because they sealed it with their own suffering and death. Let us not doubt the truth of their accounts.

> *In the end of the Sabbath, as it began to dawn toward the first day of the week ... behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow.*[77]

74 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
John 3 10–21

75 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he

This is the majestic depiction of the resurrection of the Lord, the One Who broke the bonds of death and brought to man the fearless perspective of the resurrection.

From now on young man, be not afraid of death. For Christ is risen, being the first fruit of the resurrection.[78]

From the moment you discover this truth, your life has meaning. It will not finish up between four sides of a coffin and stay there—a fact which would make our lives a useless mockery. But passing through death, it issues forth to the glory of the resurrection. Go, young man, and tell this news to all; let the face of the angel of resurrection light shine—for the angel in you, which I uncovered in my first address, has overcome the world in you. Tell those who until now have oppressed your divine soul: "I believe in the resurrection," and you will see them coil in fear, for your faith has overcome them. They will fret and shout to you that this world is your paradise and your instincts are your heaven.

But you should not stop, but go on, shining and pure, giving the light of that resurrection on the first of Sabbaths to all. You, my friend, are the one, unique bearer of your divinization in Jesus Christ, and with yourself you raise up the entire Romanian people to the height of its own resurrection. From death to life; and from earth to heaven!

be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself.
Luke 23 33–37

76 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
John 5 19–25

77 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was

May 22

How was **Moses** able to fast for forty days? How were the many Christian ascetics able to live a long life in extreme abstinence from food and drink? For the physical man who does not know about the spiritual life, this is impossible to believe. It is impossible even to prove it to him, for the understanding of it is achieved only by experience. When the torturers of **St. Basiliscus** detained him for three days without food and water, and when they did offer him food to eat, he refused, saying that he was not hungry. *"I am,"* said he, *"filled with immortal food and do not want to receive mortal food. You are fed by earthly bread, but the heavenly word of God feeds me; wine makes you happy, but the grace of the Holy Spirit makes me happy; meat satisfies you, but fasting satisfies me; physical power strengthens you, but the Cross of Christ strengthens me; gold makes you rich, but the love of Christ enriches me; clothing adorns you, but good works adorn me; you are made happy with laughter, but I am comforted by the Spirit through prayer."* Behold this man, one of many, in whom the word of the Lord was confirmed: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matthew 4 4).

Jane Swan

A BIOGRAPHY OF PATRIARCH TIKHON

Chapter Two
Revival of the Patriarchate

Orthodox Life, 1964-2, pp. 4–15

crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
Matthew 28 1–8

78 For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.
1 Corinthians 15 16–22

79 Working from the statistics of John S. Curtiss, The Russian Church and the Soviet State (Boston, 1953); Matthew Spinka, The Church and the Russian Revolution (New York, 1927); Serge Bolshakoff, The Christian Church and the Soviet State (New York, 1942); and N. Zernov, The Russians and Their Church (New York, 1945), the following breakdown can be given. There were 564 delegates in all, including the pre-sobor council who were considered ex-officio members. There were 265 clerics and 278 laymen composed as follows: clerics: 10 metropolitans, 17 archbishops, 53 bishops, 2 protopresbyters, 15 archimandrates, 2 igumens, 3 hieromonks, 5 mitred archpriests, 67 archpriests, 55 priests, 2 protodeacons, 8 deacons, 26 psaltits; laymen: 14 active military, 20 State Duma and State Council members, 8 merchants, 33 peasants and farmers, 2 Cossacks, 12 delegates of theological academics, 13 delagates from the Academy of Science

THE DECISION TO call an All-Russian Sobor had been taken by Emperor Nicholas II after the Revolution of 1905–6. Serious preparatory work was accomplished. The question of the restoration of the Patriarchate seemed to become the central subject of the Sobor. After the Revolution of 1917, the restoration of the Patriarchate became imminent. A special committee was formed to prepare the election of the Sobor and to make all the necessary arrangements.

The new metropolitan of Moscow was a member of this committee and was specifically charged with arranging the reception and housing of all the members who would attend the Sobor. Over than sixty bishops were expected, and Tikhon personally visited all the nearby monasteries and checked the accommodations. He also decided where the various meetings were to be held and which churches would be used. It was not until late July that the elections began, for the actual request for voting was not issued until July 15th. Two ecclesiastical delegates and three laymen were selected from each diocese by indirect elections. Delegates also were sent from some monasteries, the four academies, military corps, and universities. Also, all bishops who were members of the pre-sobor council were considered ex-officio members.[79]

On August 11, the Provisional Government gave the coming Sobor the right to work out a new form of church government that was to be submitted to the Ministry of Confessions for approval. On August 16, the Sobor was opened with a solemn service, and various messages, chiefly relating to the chaos of the time, were read by Metropolitan Tikhon; S. K. Rodionov representing the Moscow Zemstvo; M. V. Rodzianko, former president of the Duma, and Arch-priest Lakhostsky. By a vote of 407 to 33, Metropolitan Tikhon was elected president of the Sobor, and throughout the meetings, he faithfully presided, often under most trying circumstances.

The main problem before the Sobor was the question of reviving the patriarchate[80]. The consensus of opinion was for such a revival for many reasons. Some saw it as the only salvation for the future of Russia, and these individuals cited past incidents[81] in Russian history as examples. Others believed that only with a strong religious leader could the Russian people forget their quarrels and return to the old traditional ways[82]. Still others thought of it as a temporary bridge to a monarchy, and a few envisaged a new strong church rising above the ruins of the old political system and rebuilding the House of God rather than the house of man. Only a very few of the 1905 revolutionaries were against it, and although they spoke out strongly, it made almost no impression on the Sobor.[83] The project was officially introduced on September 11, by Bishop Mitrofan of the Don but discussion was postponed until October 14.

From October 14th to October 25th, the discussion of the proposal took place. Then on October 25th, the Provisional Government was overthrown. On

October 28th, when the Sobor again met, there was street fighting in Moscow. Metropolitan Tikhon celebrated a solemn prayer service Te Deum for peace, and then he suggested that, in view of the crisis, the debate be stopped and a vote taken, but still the opposition insisted on the continuation of the discussions. Speeches continued until October 30th, at which time Tikhon again suggested a vote. Fighting continued in the streets, and the very existence of the Sobor was precarious. When queried about the number in attendance, Tikhon mistakenly estimated that there was a quorum and referred to former elections of Patriarchs when as few as 220 votes had been cast. The actual proposal to elect a Patriarch was carried by 141 votes against 112, with 12 abstaining. Actually this was less than half of the original Sobor members, and therefore no quorum, and only one quarter of the members carried the responsibility of the decision. However, since there was no objection when the later voting took place, it is reasonably certain that the absent members must have been satisfied with the decision.

Along with the decision to restore the patriarchate, the respective spheres of power were worked out. On November 4th, it was ruled that the supreme authority, legislative, administrative, judicial, and supervisory, belonged to the Sobor which was to meet periodically, but the Patriarch was to head the ecclesiastical administration in the interim periods, being responsible to the Sobor when it met. The Patriarch was to be first among bishops of equal rank, but the bishops were equal to him.

During the last excited days of October, a constant bombardment was going on in the streets. The main target was the Kremlin, where a group of young cadets had entrenched themselves and were making a last-ditch stand. An appeal was made by the Sobor to the Military Revolutionary Committee to cease fighting, for great concern was felt over the holy places of the Kremlin, which in fact, suffered severely from artillery fire[84]. Tikhon, at the head of a committee from the Sobor went to the Kremlin during the actual fighting. So frightful was the carnage that all but two of the committee turned back, and the Sobor was in an uproar, fearing for the lives of the churchmen. Tikhon ascertained the damage to the Kremlin and came back to report to the Sobor. A plan was made for an enormous Krestny Hod[85] around the fighting area to stop the bloodshed, but the fighting ended almost immediately afterward, on November 4th.

On October 31st, nominations of candidates took place after the decision had been made that the election of the Patriarch was to follow the historical pattern used in the seventeenth century. On the first ballot[86], Archbishop Antony of Kharkov received 101 votes. Archbishop Arseny of Novgorod was second with 27 votes, and Metropolitan Tikhon was third with 23 votes. On the second ballot, only the top three contenders were considered. Archbishop Antony got 159 votes, four more than needed for nomination, whereas Archbishop Arseny got 148 votes and Metropolitan Tikhon received 125 votes. On the third ballot, Arseny received enough votes for nomination and it was not until the fourth ballot that Tikhon got the necessary number to be one of the nominees.[87]

The names of the three officially nominated candidates were placed on separate slips of paper, set in a blessed urn, and put before the most famous of all Russian icons, the St. Vladimir icon of the Virgin[88]. The icon had been moved from its usual spot[89] in the Cathedral of the Assumption to the Cathedral of Christ the Saviour for this ceremony. All night, the urn remained before the icon dimly lit by flickering candles. The following morning a long and solumn liturgy was celebrated by Metropolitan Vladimir[90] before the icon and then by a prearranged choice a saintly staretz[91] Alexis of Zosimov[92] drew out one of the names. Turning to Metropolitan Vladimir, he handed him the slip, and the Metropolitan crossing himself read out, "Tikhon, Metropolitan of Moscow, Axios![93]" Like a spark igniting dry wood, the entire church was filled with shouts of "Axios, Axios!" Above it all, the choir intoned, "We praise thee, O Lord."

At the end of the service, amid pandemonium, the bishops filed out of the church. Suddenly, from among the milling crowds, part of which were obviously hostile to the event which had just taken place, a half-insane woman with long flowing hair rushed up to Bishop Eulogius and shouted:

"Not long, not long will you celebrate! Soon your bishop will be murdered."[94]

During the actual drawing of the name, Tikhon had remained at the Holy Trinity Monastery hostel in Moscow and a delegation headed by Metropolitan Vladimir was sent to inform him that he had been chosen Patriarch of all Russia. On hearing the news, Tikhon at once took a binding vow to defend the Holy Orthodox Russian Church until his death. There is a very clear picture of Tikhon, the man, in his informal acceptance speech to the delegation, and fortunately, a copy of this still exists, for he seldom wrote out his speeches, preferring to speak extemporaneously, and left no dogmatic writings or papers other than a few official documents. Here it is:

and universities, 42 governement officials and civil servants, 22 lawyers and court officials, 133 others.

80 The complete list of Patriarchs up to 1700 is as follows: Job (1589–1607), Hermogen (1607–1612), Philaret (1619–1633), Joasaph I (1634–1640), Joseph (1642–1652), Nikon (1652–1666), Joasaph II (1666–1672), Pitirim (1672–1674), Joachim (1674–1690), Adrian (1690–1700)

81 This was an obvious reference to St Hermogen's heroic activities.

82 One of the peasant representatives at the council made the following statement, "We have no longer a tsar—a father whom we could love. It is impossible to love the synod, therefore we peasants wish to have a patriarch." Michael Polsky, Новые М ученики Россi йскiе [New Martyrs of Russia] (Jordanville, NY, 1949), 90.

83 In fact the restoration of the patriarchate was an extremely contentious issue that was intensely debated, with the debate centering on whether the patriarchate contradicted the principle of sobornost'. The question became more urgent after the Bolshevik seizure of power. —S. M. K.

84 Thomas Whittemore, "The Rebirth of Religion in Russia," National Geographic 34 (1918): 378–401, published an eye-witness account of the destruction of the Kremlin by the fratricidal war between the Bolsheviks and the cadets. He visited the scene a few days after the Kremlin fell and gave a graphic description of the Austrian, German, Latvian, and Russian Bolshevik soldiers who were lounging about, writing obscene remarks on the wall, and either looting or wantonly destroying whatever struck their fancy. Enormous pools of blood were still to be traced by the stains and foot tracks through them. A shell had struck the central dome

Beloved in Christ, fathers and brethren;
I have just uttered the prescribed words: "I thank and accept and say nothing against." Of course, enormous is my gratitude to the Lord for the mercy bestowed on me. Great also is my gratitude to the members of the Sacred all-Russian Sobor for the high honor of my election into the members of candidates for the Patriarchate. But arguing, as a man, I could say a lot against my present election. Your news about my election for the Patriarchate is to me that scroll on which was written, "Weeping, sighing, and sorrow," which scroll had to be eaten by the prophet Ezekiel.[95]
"And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."
Moreover he said unto me, Son of Man, eat that thou findist; eat this roll, and go speak unto the house of Israel."
How many tears will I have to swallow or how many sighs emit in my forthcoming Patriarchal office and especially in the present woeful year. Like the ancient leader of the Hebrews, Moses, I shall have to say to the Lord:
"And Moses said unto the Lord, wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?
Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unyo the land which thou swarest unto their fathers?
Whence should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh, that we may eat.
I am not able to bear all this people alone, because it is too heavy for me[96]*".*
From now on I am entrusted with the care for all the Russian churches, and what awaits me is the gradual dying for them all my days. Who is content with this even amongst those who are firmer than I? But let the will of the Lord be done, I am strengthened by the fact that I have not sought this election. It came to me without my wish, even without the wish of men, according to the lot of God. I trust that the Lord who had called me, will Himself help me by His all-powerful grace to carry the burden which is placed on me and will make it a light burden. Let it be a comfort and encouragement for me that my election occurs not without the wish of the most blessed Virgin. Twice she, by the coming of her holy icon Vladimir in the church of Christ the Saviour, is present at my election. This time the lot itself has been taken from her miracle-working icon. It is as if I were placing myself under her high protection. May she, the all powerful, stretch out to me, who is so weak, the hand of her support and may she deliver this town and the whole Russian land from all need and sorrow.[97]

Throughout his whole life, Tikhon made frequent references to his veneration for the Virgin Mary and felt that he had placed himself in her keeping. In this acceptance speech based on quotations from Ezekiel and Numbers, he sincerely mourned that he had been elected, feeling that he had not the strength to bear such a cross, but then, with a "God's will be done," he referred to the twofold intervention of the Virgin Mary in his life through her miraculous icon of St. Vladimir. The original elevation of Tikhon to Metropolitan of Moscow, done by the revolutionary method of election rather than by synod appointment, had been done before the Vladimir icon in the Cathedral of the Assumption. Now again, when the actual patriarchal lot had been drawn as it were from the icon itself, he was again chosen against his own personal will, so he viewed it as divine intervention and humbly bowed to the will of God.

That Tikhon should take such a view of the situation is not surprising, for certainly the original voting would seem to indicate that the Sobor had desired the strength and fighting qualities of a man like Archbishop Antony or even Arseny, while Tikhon quite obviously was viewed as too mild and retiring for such a controversial position. Nevertheless, the election of Tikhon was accepted by all[98], and immediate preparations were begun for the installation ceremony. A committee was appointed by the Sobor, headed by Metropolitan Platon, who with two laymen had to seek permission from the Military Revolutionary Committee to neutralize the Kremlin and to celebrate the ceremony of installation in the Cathedral of Christ the Saviour. On November 8th, Metropolitan Platon reported to the Sobor that permission had been granted and that immediate research must be done to determine how the ceremony traditionally had been performed. The service of enthronement was worked out and actual implements of former enthronements were resurrected from the Kremlin. Oddly enough, the Klobuk[99] and mantle of Patriarch Nikon fitted Tikhon without alteration. The old patriarchal throne[100] of the Uspensky Cathedral was used, and the ancient staff of Metropolitan Peter of Moscow was handed to Tikhon when it was time for his sermon[101].

During this time of preparation, Metropolitan Tikhon went to the Troitsky-Sergievsky Monastery to prepare himself spiritually for the coming burdens. The Sobor continued its work, but without the new patriarch as chairman. A public funeral

of the five domes of the Dormition Cathedral, leaving gaping holes and ruining centuries-old frescoes. All window glass was gone, and the altar and sanctuary were filled with debris of glass, bricks, and dirt. The Chudov Monastery was punctured with great shell-holes, relics were scattered, and precious icons were destroyed. The Church of St Nicholas, containing relics honored by all Christendom, was particularly defiled by filthy writings in both Russian and German, and the place where once the relics had been kept was turned into an outhouse. The porch of the Annunciation Cathedral, where Ivan IV admired the comet, was shot off. The cathedral of the Archangel Michael, the church of the Deposition of the Robe, the chapel of the icon of the Theotokos of the Caves, and the church of the Forerunner all fell beneath the cannonading. The patriarchal sacristy was turned into a rubbish heap with all the ancient treasures. A book of the Holy Gospels of 1115 was ruined; miters, crosses, vessels, and church utensils of former patriarchs were all destroyed; and ruthless looters were acting as scavengers among the ruins. Church after church was either partially or completely ruined, and the orgy of chaos was completed by the unchecked pillaging.

85 A krestniy khod is a religious procession outside or around the church headed by clerics carrying banners and crosses, usually in honor of some religious object or event.

86 Archbishop Antony (Khrapovitsky; 1863–1936), later metropolitan and first hierarch of the Russian Church Abroad, was one of the most brilliant and well-educated churchmen of his day.

87 On the first round of elections, on October 30, it was Archbishop Kirill (Smirnov) of Tambov who received the second highest number of votes (27). On the following day,

service was held for the killed cadets in the Kremlin and then, because of so many requests by relatives of the men who were killed on the Communist side, the Sobor also conducted a public funeral for the dead Bolsheviks. This, as the Sobor stated, was to comfort the relatives of those misguided soldiers. The new government took no part in either funeral.

On November 21, 1917, amid the ringing of the famous bells of Ivan Veliky[102], Vasily Ivanovich Bellavin was consecrated His Holiness, Tikhon, Patriarch of all Russia, in the Uspensky Cathedral. When the ceremony was completed and the liturgy performed, the first and second metropolitans conducted him to the patriarchal throne. There Metropolitan Vladimir, soon to be murdered by the Communists, presented him with the staff of Metropolitan Peter of Moscow, and the new Patriarch preached his first sermon.

It is precisely at the greatest moment in his life that Tikhon's humble yet strong conviction of the Virgin Mary's guidance gave him such joy. He delighted in the fact that the installation ceremony was on the anniversary of the day when the Virgin was presented in the Temple and likened the strangeness of a young girl penetrating into the Holy of Holies to the equally unbelievable restoration of the patriarchate. He saw the restoration at such a time as a sign of the Lord's mercy to the poverty of spirit of the Russian realm and then came out with a warning to those who were unfaithful and disobedient. He lamented the destruction of holy places, the sons of Russia who had forgotten God's commandments, and yet, heeding God's words, said that the Church would not desert the strayed lambs but would tend them, seek them out, and return them to the ways of righteousness. Clothing his words in the special vocabulary of the church, Tikhon laid out the path he followed throughout the rest of his life both as patriarch and as a man[103].

At the end of the sermon, an enormous procession was formed of the clergy and people, and it wound its way around the Kremlin. On all sides, the people knelt to receive the Patriarchal blessing. During the entire ceremony, Bolshevik solders had been guarding the Uspensky Cathedral and attracting attention by laughing and smoking contemptuously. As the clergy came out of the church, the people surrounding them formed a barrier between the clergy and the soldiers. With the appearance of the clergy carrying icons and banners, the laughing grew more boisterous, but as the blue velvet mantle of Nikon covering the Patriarch's shoulders appeared through the crowd, all grew silent. Suddenly one, then two, then all the soldiers broke through the protective barrier of the faithful and threw themselves at the feet of Tikhon, completely blocking his passage. Only when the Patriarch had blessed them many times would they open the way for the procession and join in the slow-moving line of people joyously following the Patriarch[104].

What was this man, Vasily Ivanovich Bellavin, like? At the early age of fifty-two, he was called on to bear the responsibilities of the only institution surviving a bloody revolution. Yet the fact of survival was still precarious, for attacks from all sides already had begun. Although his very life was in constant danger, this was probably the least of Tikhon's worries, for on numerous occasions, he showed a complete lack of interest in his own safety. The safety and continuation of the Church to which he was wedded, however, became a burden that he never afterward forgot. That he was fully aware of this burden is shown by his acceptance speech to the delegation at the Holy Trinity Hostel in Moscow. What character traits armed him for this position of almost unbearable responsibilities?

One of the main traits that always is always mentioned in the few accounts[105] of those who knew him personally was his real humility. This has been quite obvious to the present writer who in examining the few extant writings attributable to the Patriarch, can find only one to anything personal, that is, the above mentioned remark about his old mother. It is impossible to find out the man's likes and dislikes, friends, family, interests, or habits from anything he said or wrote. A typical incident was recorded by Metropolitan Anastassy[106], who knew Tikhon personally and worked in the Synod with him. He recalled that during the 1917 Sobor, Tikhon had as guests staying with him Agafangel[107], Arseny of Novgorod, Vladimir of Kiev and himself. Vladimir of Kiev was highest in rank and as such was first at the table and given the best room. After Tikhon became Patriarch, he insisted that Vladimir retain the same privileges and refused to outrank him in protocol[108]. If one is familiar with the ceremony of the Eastern churches, one can appreciate what a surprising attitude Tikhon here showed. The simplicity with which Tikhon lived, the lack of attendants during his travels, the difficulty he had in displaying pomp even when called on to do so, as in Poland, reveal the innate humility and disregard of self that he demonstrated throughout his entire life.

Tikhon's very mildness and gentleness were misleading on first acquaintance, and many took it for weakness. His enemies have tried to paint him as

during the second round of voting, members were instructed to write three names on their ballots, and only the name that received an absolute majority could be considered a candidate. On the third round, members were instructed to write only two names and could not vote for Archbishop Antony, since he was already a candidate. —S. M. K.

88 The Vladimir Icon of the Virgin was brought to Russia from Constantinople no later than the second quarter of the twelfth century. In 1155, it was removed to the Suzdal lands from Kiev and, in 1161, placed in the Dormition Cathedral in Vladimir. In 1395, it was transferred to Moscow, to the Dormition Cathedral, and taken annually in four cross-processions. During the siege of 1812, the icon was transferred to Vladimir and Murom but returned when Napoleon retreated. From the earliest times, repeated and documented miracles have been caused by the presence of the icon, until it became the most holy object of all Russia and the icon most venerated by the people.

89 Metropolitan Evlogy, Путь моей жизни (Paris, 1947), spoke of the extreme difficulty that the churchmen had moving the icon from the Dormition Cathedral to Christ the Saviour Cathedral.

90 Metropolitan Vladimir of Kiev was chairman of the council before Tikhon was elected as president. On February 7, 1918, he was brutally abducted from the Monastery of the Caves in Kiev and murdered by a small band of assassins.

91 Staretz is a saintly monk who has achieved such spiritual growth that he is expressly able to teach others.

92 Alexis (Soloviev) was a monk of the Zosimov monastery, a monastery of the strictest rule whose members lived in solitude and under vows of silence. Alexis had been

a member of the pre-conciliar committee.

93 Axios is the Greek word meaning "he is worthy."

94 Related by Metropolitan Evlogy in Путь моей жизни.

95 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused

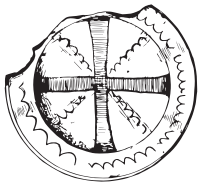
an ornate figurehead, though their arguments do not hold up when faced with the facts. He could be extremely stubborn in both small and great things. A later description of his dealings not only with the Bolsheviks but also with the church Synod councils will fully reveal his strength of character, but the following anecdote demonstrates his strong-mindedness even in a small matter.

During his five years of rectorship at Kholm, an unpleasant situation came to a head concerning teacher's lodgings. Originally, when the student body had numbered only seventy-five, one section of the dormitory had been turned over to the teachers as living quarters without payment of rent. The Kholm Seminary was the only seminary in Russia where such a privilege had been extended to teachers. But with the years, the student body had more than doubled, and the housing of students was woefully inadequate. Along with the increased overcrowding of students, the teachers began to turn their quarters into slums. Nursemaids, cooks, and servants, all were brought in to live in already overcrowded quarters; children had room to play only in the halls and on the stairway, and the quarrelling and noise raised a continual din in the seminary. Gently but steadily, the rector induced one wife after another to insist that her husband move into town, and by constant persuasion, the rector succeeded in clearing the entire dormitory and turning it over to the students.

Frequent reference has been made to Tikhon's ever ready sense of humor even under the most trying experiences. Perhaps this was one of his most endearing qualities to those who surrounded him, for there was little to relieve the constant tension of the threats and attacks from the Bolsheviks. One of his visitors who had an audience late in 1924, soon after the Patriarch had seen his oldest and dearest friend, killed by the shot that was meant for him, said that the Patriarch still had the courage to laugh and cheer those who came to him for comfort. She spoke to him of her troubles. Her story was the same one of persecution, famine, loss of dear ones, which he must have heard hundreds of times before. He comforted her and then, as she was about to leave, she suddenly remembered she had brought a picture of him. Without thinking, she asked for his autograph and the patriarch with a quick smile said. "But I am illiterate—I cannot sign my name." A moment later he acceded to her request, and she carried away with her not only comfort but also the memory of a short moment of fun in her dreary life[110].

Tikhon's appearance was a very Russian one. He is described as tall and blonde[111]. His hair had a tendency to curl, and the most striking feature of his face was his deep-set, very blue eyes. His photographs, all taken after he became Patriarch, show a man with a kindly face, a large broad Slavic nose, and a shorter beard than one is accustomed to seeing on the Russian clergy. Although he died at the early age of sixty, his pictures show that he was aged far beyond his years and extremely careworn. That he suffered greatly is obvious, and in the photograph taken of him at his death, he looks like a man of ninety who died in great agony.

To be continued



Donald A. Lowrie

A PORTRAIT OF PATRIARCH TIKHON

Donald A. Lowrie, *The Light of Russia—An Introduction to the Russian Church*, The YMCA Press Ltd., Prague, 1923, pp. 217–225.

After the decision to restore the Patriarchate, the most important act of the Sobor was the election of the man to fill that office. In the midst of the three days battle which resulted in the taking of Moscow by the Bolsheviks, the Sobor in orderly sittings carried out the routine it had defined for the election of a Patriarch. This was a minutely detailed procedure based upon the method first employed in 1634 for the election of Joasaf I and followed in the choice of all subsequent Patriarchs. A secret ballot of all members was taken and the names of those receiving votes tabulated according to the number received. The choice of the Patriarch must be made from the highest three in the list. In this case they were Tikhon, Metropolitan of Moscow, Antonius, Archbishop of Kharkov, and Arsenius, Archbishop of Novgorod. On November 5th, after a solemn service in the Church of the Savior, the three names, carefully sealed in wax rolls of equal size and weight, were placed in an urn and the eldest of the recluse-monks present drew out one name. It proved to be that of Tikhon, whose election was forthwith proclaimed. On November 21st (1917) occurred the solemn consecration in the Cathedral of the Assumption, and a new epoch in Russian church history had begun.

The man chosen to this high office was without question one of the most widely known and loved in all the Russian Church. He had been elected unanimously to the presidency of the Sobor. His appointment a few months earlier to the Metropolitanate of Moscow had simply indicated his prominence in Russian church affairs. The Patriarch is a native of Toropetz, a town near Pskov. His theological education was acquired in the Petrograd Academy, after which he served for three years as instructor in the Pskov Theological Seminary. In 1891 he took the monastic vow and after serving for six years as rector of the seminary in Kholm, he was consecrated Bishop of Lublin. One year later he was appointed Bishop of North America. In 1907 he returned to Russia as Bishop of Yaroslavl and in 1913 he became Bishop of Vilna, from which seat he was called four years later to the Metropolitanate of Moscow.

Patriarch Tikhon's nine years in America were important ones in the affairs of the Orthodox Church there. During this period the episcopal seat was removed from San Francisco to New York. During this period Bishop Tikhon became Archbishiop Tikhon, the first American Orthodox hierarch to bear that title. These years made a deep impression upon the future Patriarch himself, and as will later be pointed out, the knowledge of the life and religious ideals of American people he acquired there have been very influential in later events in Russia. America has no better friend in Russia than Patriarch Tikhon and he seems especially pleased to maintain his connection with Americans and things American. In view of his unique position and significance for all the Orthodox Church, a brief sketch of the Patriarch as the author last saw him in November 1920, will possibly here be pertinent.

An erect, well-built man in a black robe: grey hair and beard which at first glance make him appear older than his fifty-six years: a firm handclasp and kindly eyes with a decided trace of humor and ever a hint of fire in the back of them: those are your first impressions. That, and his beaming smile.

me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. Ezekiel 2; 3 1–4

96 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and ttalk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. Numbers 11 10–17

97 Polsky, Новые Мученики Россійскіе [New Martyrs of Russia], 91 (translated by the writer).

98 After the installation ceremony, telegrams

poured in from across Russia, congratulating both the new patriarch and the council. Curtiss, The Russian Church and the Soviet State, 39.

99 The klobuk is a white-rounded headdress worn by the patriarch.

100 All during the ceremony of enthronement, the patriarchal throne was next to the empty throne of the tsar.

101 Whenever a bishop gives a sermon, he is handed his staff, which he holds during the actual speech.

102 Ivan the Great is the most famous bell tower in Moscow.

103 Polsky, Новые Мученики Россійскіе [New Martyrs of Russia], 92–93.

104 Polsky, Ibid., 93.

105 Evlogy, Путь моей жизни; Polsky, Новые Мученики Россійскіе [New Martyrs of Russia]; Rozhdestvensky, His Holiness Tikhon; Metropolitan Anastassy, Памяти Святѣйшаго Патріарха Тихона [In memory of the Most Holy Patriarch Tikhon] (Jordanville, NY, 1950).

106 Archbishop Anastassy (Gribanovsky) of Kishinev and Khotin strongly supported the revival of the patriarchate. In 1936 he became the first hierarch of the Russian Church Abroad. ¶ Metropolitan Anastassy retired in 1964 and reposed next year. —Ed.

107 Metropolitan Agathangel of Yaroslavl' was one of Tikhon's most trusted supporters and later was designated as Tikhon's deputy in 1922.

108 Anastassy, Памяти Святѣйшаго Патріарха Тихона [In Memory of the Most Holy Patriarch Tikhon], 21, footnote.

109 This story was recorded by Metropolitan Evlogy, Путь моей жизни,

The next thing I thought of was how little he had changed in appearance in the two years since I last visited him. He does not look a day older, and his manner, in marked contrast to so many of my friends in Moscow, is just as calm, unhurried and fearless as though he had not passed through two years of terrible uncertainty and stress. He had put on the white silk cowl with its diamond cross and the six-winged angel embroidered above the brow which is the head-dress of the Patriarch on all official occeasions, but he had evidently just been sitting down to tea and the arrival of an old friend dispelled any formality. So in a minute the cape and gown had disappeared and we were sitting beside the samovar in his living room. First the Patriarch wanted to know all about the Church in America. The only recent news he had was a cablegram which had been over a year en route. Then I had to promise to convey his heartiest greetings and special blessing to a number of individuals and to "all American friends" in general.

He was most anxious to know if the letter he addressed to President Wilson on Thanksgiving Day, 1918, had ever reached him. In it the Patriarch had expressed his Church's participation in offering thanks for victory over the powers of evil, and congratulated President Wilson on his fine type of leadership. The letter then went on to speak of the seemingly severe terms imposed upon the enemy, and urged Christian forbearance and the alleviation of the conditions laid down, rather than the creation of a lasting hatred which could but breed more war. No reply was ever received, and the Patriarch was curious to know if it had ever reached the President. Later, I tried to get a copy of this letter, but found that all extant copies had been destroyed during a political raid in the home of the Patriarch's secretary.

All those who know Patriarch Tikhon enjoy his well-developed sense of humor. I believe it is this which has helped him retain his poise and cheerfulness through the past three years. I asked him how he had been treated. He told me he had been under "home arrest" for more than a year, had been permitted to go out to conduct service in other churches about once in three months, but aside from this had suffered no personal violence; this in marked contrast to many of the Church's dignitaries who had been sent to jail or even condemned to execution. "They think", the Patriarch smilingly remarked, as he patted my hand confidentially, "Oh, he's an old chap: he'll die soon ... we won't bother him". "Wait and see", he went on, shaking his finger, schoolmaster-fashion—"I'll show them, yet". And the roguish twinkle in his eyes, remarkably young in contrast to his grey hair, gave you confidence that when the present nightmare has cleared in Russia, her Church's leader will be found ready to take a most active part in the affairs of the new day.

But not a political part: we spoke of several churchmen who had dabbled in politics, and the Patriarch expressed his sorrow and disapproval; 'What is right and just one may openly approve, and what is evil and unrighteous one must as openly condemn", he said, "that is the Church's business. But to meddle with the affairs of secular politics is neither the course of wisdom or of duty for a priest".

"What is the most urgent need of the Orthodox Church which the Christian world outside can supply?" I asked the Patriarch.

"Send us Bibles", he replied. "Never before in history has there been such a hunger for Scripture in the Russian people. They clamor for the whole book—not only the Gospels but the Old Testament as well—and we have no Bibles to give them. Our slender stocks were exhausted long ago, and our presses have been confiscated, so that we cannot print more". I assured him that Christians in other lands would doubtless find a way to supply this need.

It happened to be Thanksgiving Day at home, and the Patriarch remembered, and smilingly referred to its being known as "Turkey Day" in an American family he used to visit in New York. This brought on a discussion of American and Russian holidays and this in turn led to an interesting conversation about the present religious situation in Russia. At every step in this recital the Patriarch's clear insight into men and events and his statesmanlike grasp of the affairs of the whole Church were clearly evident. I left him with a renewed conviction of his fitness for the high post he occupies.

Russian Christians believe the choice of the Patriarch was directed by Divine Providence, and surely Patriarch Tikhon's career thus far, offers basis for the belief. It would be difficult to imagine a man better fitted, mentally and temperamentally for the peculiarly difficult task of leading the Orthodox Church through these years of disorder and suffering in Russia. His good-humored friendliness, combined with a kindly firmness have become proverbial in the Russian Church. This is even more true of what Russians call his "accessibility". It is common belief that anyone, be he bishop or priest or the most obscure layman, who has real need of his advice or decision, may get to see the Patriarch.

I recall a small incident which gives point to this statement. One day in 1918, late in the afternoon I called at the Patriarch's house, by appointment, for in those troubled months the Patriarch was so busy and his presence so much in demand that we used to wonder when he found time for sleep. And as I passed through the hall I noticed a woman in a peasant's dress, sobbing in a corner. In response to my question she poured out a long story of how some canonicaI difficulty in the marriage of her daughter could only be solved by the personal decision of the Patriarch. "I've been here since early morning", she said, wiping her eyes, "without eating or drinking, and now they say the Patriarch is home from the Sobor but he is too busy to see me". The tall servant in the hall, who by the way was also in America with Patriarch Tikhon, told me in English that he felt the Patriarch was too busy with matters of national importance to be troubled with one woman's private request. Knowing the Patriarch as I did, I ventured to tell him of the petitioner in the hall, and as I left he asked to see her. In some Russian village today there is a peasant family who think Russia's Patriarch is the kindest man who ever lived.

But these glimpses of fatherly kindness in the leader of the Russian Church must not be allowed to give a one-sided impression. On account of his good nature a Russian writer has compared him to the first Patriarch of Russia, Job. In view of his proven statesmanship and his fearless insistence upon justice as well as the remarkable skill with which he has held the Church together when everything else in Russia was falling into ruin, it seems to me he more nearly resembles Hermogen, whose influence moved so powerfully in unifying and inspiring Russian spirit to throw off the Polish yoke. From the closing of the Sobor in September, 1918, the Patriarch continued its policy of protest against increasing encroachments of civil powers upon church property and church direction. With constantly increasing severity the government punished anyone who questioned or opposed its decrees, so that to make a public protest was something which might bring the gravest personal consequences. The policy of Red Terror had gone into effect. In the face of this, the Patriarch issued his classic Epistle to the "Soviet of People's Commissars": —"Whoso taketh a sword shall perish by the sword", it begins. "The blood of our brothers shed in rivers at your order, cries to Heaven and compels us to speak the bitter words of truth. You have given the people a stone instead of bread, a serpent instead of a fish. You have exchanged Christian love for hatred: in the place of peace you have kindled the flames of class enmity". A few lines later we read "Is this freedom, when no one may openly speak his mind without danger of being accused as a counterrevolutionary? Where is the freedom of word and press? Where is freedom of church preaching?" The epistle concludes with the formal excommunication of all those connected with the terroristic movements in the government. He is a stern man and a bold one, who can publish such sentences in the face of powerful enemies against whom he has not the slightest physical defense. The Head of the Russian Church has been absolutely fearless in condemning wrong and insisting upon justice and right.

This boldness, tempered with a well-seasoned moderation, has enabled the Patriarch to maintain his position as leader and center of the whole church organization. With clear consistence he has refrained from interference with purely political affairs, save in so far as they touched upon matters of public morals or common justice. He is probably the only man of similar importance who was able to speak his mind so freely without punishment by imprisonment or worse, during four years of the Soviet government in Russia. His life during this time has been of the greatest importance to the Russian Church. In his person all Orthodox thinking has centered. His personality has kept alive the spirit of a Church unified in a time when every other institution had gone to pieces. His example has inspired new ideals of religion and life in the hearts of millions of his people.

Chaotic as these years have been, they have witnessed at the same time a momentous deepening of religious feeling and spirit in Russia. Religion has become in the lives of most people something far more than ever before. What once was more or less formal theory has now been transmuted by the fires of the past four years into vivid reality, into lifeblood to strengthen men and women through boundless hardship. In the old days, one was often charmed by the peculiarly intimate and conscious sense of God shown by a peasant or a workman, something one finds much more rarely in western lands. Now, it is an experience to make one stop and think, to discover in the lives of the "intelligentsia", as well, exactly the same vivid certainty of God's presence and of the actuality of communion with Him. Is it something they have just learned, in these years of trial, or have they simply rediscovered the sense of God which has been latent all their lives? I think most Russians feel the latter is true, although most of the people I know frankly confess that never before has religion meant so much to them.

from actual experience, for Evlogy had been a teacher at the Kholm Seminary when Tikhon was rector.

110 "Лѣтопись Россіи: московскіе воспоминанія 1923–1927," Лѝтопись: органъ православной культуры 1 (1937): 64, 65.

111 The physical description of Patriarch Tikhon was given to the present writer by Metropolitan Anastassy who knew him well.

The Countess L. is an example of what I mean. As one knew her in the old days she was typical of her class of the "intelligentsia" in her attitude toward the church and toward religion in general: a mild respect for the feeling of other people in matters religious but a very frank skepticism, at least on the surface, so far as her own interest in religion was concerned. That was three years ago. The reign of terror and the general suffering of these years have not passed her by, and she has undergone such experiences as at once horrify you and inspire you by the heroism exhibited. Today she is a striking personality, who impresses you primarily in a religious way. It is difficult to say what it is about Countess L. which so inspires you, whether it is her serene faith in the goodness of God and the power of prayer, her sincere charity toward those who have caused her so much ill, or the transparently beautiful character which has grown in the midst of so much sorrow. I only know that a talk with her makes one's own faith seem so small and one's own religion so puny, that you are driven to a resolve to deepen your own spiritual life, and make it count more than ever before for the service of others.

May 25

Some misguided men think more about the end of the world than about the end of their lives, even though it is obvious that, when the end of a man's life has come, the end of the world has come for him, too. A brother standing in the presence of **St. Seraphim of Sarov** was turning over in his mind how he was going to ask the saint about the end of the world. **St. Seraphim** discerned his thought and said to him: *"My joy! You think highly of the wretched Seraphim. How could I know when the end of the world will be, and that great day when the Lord will judge the living and the dead and render to each one according to his deeds? No, no, this is impossible for me to know!"* And if the saints could not know, how could sinners know? Why should we know that which the Savior Himself did not find beneficial to reveal to us? It is much better to think that our death will come sooner than the end of the world, rather than that the end of the world will come before our death.

THE DIALOGUE OF PALLADIUS
CONCERNING THE LIFE OF
SAINT JOHN CHRYSOSTOM

Translated by **Herbert Moore**

Society for promoting Christian knowledge, London, The Macmilian Company, New York, 1921

Chapter I

Introductory

The Sin of Self-seeking in Spiritual Things

The gifts of God, my excellent brother Theodorus, seem to me to fall into three classes. Some are common to all, and not apportioned to individuals, while others are common to all, yet apportioned. The third class consists of those which are not common to all, nor apportioned to individuals, nor unapportioned, but given as a special privilege to those to whom they have been given.

Deac. Your opening observation sounds reasonable; please tell us the kind of gifts you assign to each class.
Bish. The gifts which are essentially noble, without which life would be wretched, are common to all, and not apportioned.
Deac. For example, father?
Bish. First, the God of all, together with His Only-begotten Son, and the Holy Spirit, is common to all, and not apportioned; every one who wishes can by contemplation possess Him in His entirety, without material aids. Next to God, there are the divine scriptures, and the supra-mundane powers. Besides these, the sky, the sun, the moon, and all the host of stars, and the air itself, are common, and not apportioned; they are shared in their entirety by all. We need not give further illustrations of the class of unapportioned gifts. The land was at one time common to all, and unapportioned, and so were the streams of water; but since the mad craving for possessions became intensified in the souls of lovers of pleasure, the weightier elements of earth and water came to be apportioned.
Deac. What you say is very clear; complete your account of the second class, that of apportioned gifts.
Bish. I will; we cannot leave the web of our subject incomplete. Well, gold, and silver, and every sort of metal, and timber, and in short every kind of raw material, are common to all, yet apportioned; for they are not at the unreserved disposal of every one who likes.
Deac. Again a very satisfactory account. I am wondering if you will not be hard put to it to demonstrate your third class, of special gifts. You laid it down, that there are some gifts which are neither common to all, nor apportioned, but are the special privilege of those who are worthy of their bestowal. So make your final flourish, and then tell us where you have come from, and the facts in regard to which we desire to learn the truth.
Bish. If it lies in my power, and if I have the requisite knowledge of these matters about which you wish to inquire, I will not hesitate, and will add nothing; but first, I suppose, I will pay off the debt owing from my argument as best I can. Well, you

will find that there is no apportionment in virginity, and in the unmarried state generally; these do not belong to the class of gifts common to all, or to that of those which are apportioned. Not every one who desires it is unwedded, but he who is able; for many married people long that they might be in the virgin state, but cannot attain to it, as they are already in wedlock. At the Olympic games, the herald calls him who wishes to run, but crowns only the victor; so it is with chastity, as the gospel says. Peter, you remember, raised the objection to the Saviour's teaching, that "If the case of the man be so with his wife, it is not good to marry"; and the Saviour answered, "But it is not for all men to receive this saying, but they to whom it is given [112]." Do you see, that it is not for all, but for those to whom it is given?

Deac. I expected that you would have some difficulty in your demonstration of the special gifts, but it appears that you have won us to your view by your forcible and scriptural language.

112 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
Matthew 19 7–12

Illustrations from the Old Testament

Bish. As you have grasped this, I will enrich my argument with other scripture proofs, so that evil-minded people may be persuaded to give up grasping at what they cannot get. We find that in the divine scriptures the priesthood is not common to all, nor apportioned, but is the special privilege of those who are worthy of it. Thus the great-souled Paul declares in his instructions to the Hebrews: "For no man taketh to himself the honour, but he who is called by God; so also Aaron," he says, "did not glorify himself, to be made a high priest[113]." For there were six hundred thousand men, many of them full of zeal; but one, Aaron, was proclaimed high priest, and the miracle of the rod which put forth nuts convinced the mass of the people that the priest was chosen of God. Some, however, in their ignorance of what is good, were bitten with the lust of vain reputation, and supposing that this was one of the common or apportioned gifts, leaped upon the office as self-ordained priests. They received the reward which their madness deserved; they made the very ground upon which their gathering was held bear witness to their wilfulness. It was Dathan and Abiram who were enamoured of the dignity, like men looking upon an harlot; they and their dupes were plunged into destruction beneath the earth, and found their places of assemblage to be their unexpected tomb.

Next, Uzzah, unmindful of the events I have mentioned, was led by the lust of power to fall in love with the office; and one day, as the ark was being carried along the road upon a wagon, it happened that the ox which drew it jolted and shook the ark. Uzzah, who was in attendance, took hold of it with his hand, to prevent the coffer from being overturned. God saw it, and it pleased Him not, as it afforded a precedent to headstrong persons; He prevented this, by smiting Uzzah even unto death, as a warning to posterity to refrain from such folly.

113 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
Hebrews 5 1–5

An Illustration from the New Testament

Long afterwards, after the advent of Christ, Simon Magus, of the village of Gethae, a cunning professor of the teaching opposed to the truth, really a bad man of wicked life, hit upon a subtle plan to satisfy his lust of power; afraid, apparently, of the punishment which befel these men of old time, he did not wish to reap as they reaped, through sowing as they sowed. So he hid the wolf in the sheepskin, and approached the apostles with flattery, offering them money, so as not to seem to grasp what he was wrongfully anxious to buy, and saying what we should expect of him and his like. "Take this money," he said, "and give me the power of your high office, that on whomsoever I lay hands, he may receive (the gifts of the) Holy Ghost[114]." And he had been baptized into the name of Jesus! The answer of the apostolic band was this: "Begone, man; the grace of God does not allow itself to be sold." And as he continued knocking at the door with his appeals, they said again: "Why buy that which you can get for nothing, if you live worthily of it?" But as he considered the burdens of the life, and his own unwillingness to bear them, and the uncertainty of the matter, he again produced the money from his purse, thinking to ensnare the disciples of the Saviour by deceit. He Who takes the wise in their own craftiness[115] expressed His indignation at this by the mouth of Peter. "Thy money perish with thee, because thou hast thought to purchase the gift of God with money." Yet He offered him the medicine of repentance, applying oil to his ailment, in His long-suffering. "Repent," He said; "it may be that the thought of thine heart shall be

114 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him,

forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." For God, in His love of souls, wills not the destruction of offenders.

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
Acts 8 18–24

The Characters in the Dialogue Introduced

NOW, THEN, THAT I have explained my first remarks to the best of my powers, Theodorus of noble name, and deacon of the mysteries of the truth, ask us what you wanted to find out.
Deac. "Where have you come from to give us your company?
Bish. From the east. You may be sure of that, for I have never seen Rome before.
Deac. What particular object brought you here?
Bish. My desire for your peace.
Deac. Is our peace different from yours?
Bish. No, it is not different, but. one and the same; the peace which the Saviour has given from heaven, saying to His disciples, "My peace I give unto you." And to confirm His gift of grace He repeated, "My peace I leave to you[116]." The word "give" He applies to His own work, "leave" to the Holy Spirit's; in the Spirit, through Christ, they are to reveal to the Gentiles the knowledge of the Father. But the sad condition of the poor East is like that of a man with his limbs paralyzed, who finds that the vital forces make their way to the healthier parts of his body. Her limbs are paralyzed and unable to perform their proper functions, because concord has fled from her; most of us, her champions and lovers, have become exiles from our country, as we cannot live in our native land safely and quietly, on account of our attachment to the truth. We venture to hope that we may spend among you the few days of life that still remain to us in accordance with the gospel.
Deac. It seems to me that you have been sent, to us, excellent father, by divine providence; for I find that your sorrow is in tune with our troubles. I think that you must be a member of the synod of John the bishop of Constantinople.
Episc. That is so.
Deac. I urge you then, as in the presence of God, to give us a really true account of events there, the details of which we are anxious to hear; remembering, that if you tell us anything contrary to the truth, you will have God as your inquisitor and judge, and will be convicted by us as well, when we learn the discrepancy. For it is not one, or two, or three, or ten persons, but more, who have given us accounts of what has happened at Constantinople; nor were they casual travellers, but some of them bishops, and presbyters, and members of the monastic order. As you may wish to have a short statement of the part the Roman Church has played, I will give you some information on the point.

115 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.
1 Corinthians 3 18–20

116 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
John 14 26–28

How the News reached Rome

THE FIRST TO arrive here was a reader from Alexandria, with letters from Pope Theophilus, notifying us that he had deposed John. Upon reading this letter, the blessed Pope Innocent was somewhat troubled; he condemned the impetuosity and pride of Theophilus, as he had not only written on his own single authority, but also had neglected to make it clear why he had deposed him, or who had joined him in the sentence of deposition. He thus found himself in difficulty; he was disinclined to answer the letter, as the case was so obscure. Meanwhile, one Eusebius, a deacon of the Church of Constantinople, who was staying in Rome upon ecclesiastical business, came to Pope Innocent, and presented written memorials, adjuring him to wait for a short time, to see the unmasking of the plot. Three days afterwards arrived four bishops of John's party, all devout persons----Pansophius of Pisidia, Pappus of Syria, Demetrius of the Second Galatia, and Eugenius of Phrygia; they delivered two letters, followed by a third, one from Bishop John, one from forty other bishops in communion with John, the last from John's clergy. All three letters agreed in their representation of the disturbance caused by ignorant persons. The substance of John's letter was as follows:

CHAPTER II

CHRYSOSTOM'S LETTER TO INNOCENT

The Urgent Need for Action

"To my Lord the reverend and most holy Bishop Innocent, John sends greetings in the Lord.
"Your piety has doubtless heard, before the receipt of this letter, of the daring illegalities committed here; for the magnitude of the crime has left no part of the world in ignorance of the cruel tragedy. Rumour has carried the news to the furthest bounds of the earth, and caused everywhere much grief and sorrow. But as the circumstances call not only for lamentation, but for remedial action, and consideration of the steps to be taken to stay this furious tempest raging within the Church, we thought it necessary to instruct my most honoured and devout lords, the Bishops Demetrius, Pansophius, Pappus, and Eugenius, to leave their own Churches, and to face the dangers of a long sea voyage, and set out for a lengthy absence from home; to fly to your love, and explain all the facts clearly, so as to arrange for the speediest possible redress. With them we have sent the most honoured and well-beloved deacons Paul and Cyriacus. These persons shall take the place of a letter, and quickly inform your love of what has happened.

Theophilus reveals his Hostility

"The fact is, that Theophilus, to whose hands has been entrusted the bishopric of the Church of Alexandria, on representations made against him to our most pious king, was commanded to appear before him alone; but he arrived with a large company of Egyptians, as if anxious to show, from the very beginning, that he came for war and conflict. Next, on landing at the great and godly city of Constantinople, he did not go to Church, according to the rule which has prevailed from ancient times, or have any dealings with us, or join with us in conversation, in prayer, or in communion, but came off the ship, hurried past the porch of the Church, and went somewhere outside of the city to lodge. We repeatedly invited both him and his companions to make their stay with us (indeed, we had everything ready, including rooms and all proper accommodation); but both they and he refused the offer. We were much perplexed at this conduct, as we could not find any reason for such undeserved enmity; none the less, we did all that could be required of us, and acted correctly, continually inviting him to confer with us, and to say why he, at the very outset, kindled such a conflict, and caused offence to so important a city. But as he still persisted in refusing to state his reason, and his accusers were urgent, the most pious king commanded us to go across to his lodging, and hear his statement of his case; for he was charged with violence and murder, and countless other crimes.

Chrysostom's Correct Attitude

"We, however, had too much respect and honour for the laws laid down by the fathers, and for Theophilus himself; and we had in our possession his own letter, in which he said that cases ought not to be taken beyond the boundaries [of a province], but the affairs of each province should be dealt with in that province. We therefore declined to try the case, and even protested most vigorously.

Theophilus Secures his Expulsion

"But Theophilus seemed to think he was dealing with his old enemies; he summoned my archdeacon in a very high-handed manner, as if the Church was already a widow, and had no bishop, and through him brought all the clergy over to his side. Thus the Churches were in a state of disorder; the clergy attached to them were led astray, and persuaded to present memorials against us, and egged on to become our accusers. Having succeeded so far, he sent and called us to come before him for judgment, although he had not cleared himself of the charges brought against him; a thing distinctly contrary to the canons and all the laws of the Church. But as we were aware that we were not to come before a judge (we would have appeared ten thousand times before a judge!), but before an enemy and a foe, as his actions before and afterwards showed, we sent to him the Bishops Demetrius of Pisinum, Eulysius of Apameia, and Luppicianus of Appiaria, and the priests Germanus and Serus; we answered with becoming moderation, and said that we raised no objection to a trial, but to trial by an open enemy and foe. Seeing that he had as yet received no charges against us, and had from the first acted as he had, and dissociated himself from Church, and communion, and prayer, and was bribing accusers, winning over our clergy, and leaving Churches without shepherds, how could he with justice mount the judge's throne, which in no sense belonged to him? For it was out of order for an Egyptian bishop to act as judge in Thrace, when he himself was under accusation, and an enemy and foe of the accused. Yet he was unabashed by all these considerations, and persevered in his design; when we declared that we were ready to clear ourselves of the charges in the presence of a hundred or of a thousand bishops, and to prove our innocence, shown by the very fact of our offer, he would not allow it. In our absence, in spite of our appeal to a synod, and our request for a trial (it was not a fair hearing, but open hostility, that we wished to avoid), he admitted our accusers, and set free offenders whom I had placed in confinement, and without waiting for them to clear themselves of the charges against them, accepted their memorials, and drew up minutes. All this was contrary to rule, and canon, and order. In fact, to make a long story short, he left no stone unturned, until by sheer force and tyrannical action he drove us from the city and the Church.

Chrysostom's Expulsion and Return

"Late one evening, when I was being escorted through the streets by the whole of the populace, I was arrested by the city governor's agent in the middle of the city, dragged away by force, and put on board a ship, which set sail by night; when I was summoning a synod for a just trial. Who could hear of these doings without shedding tears, though he had a heart of stone? But, as I said before, they call not only for lamentation, but for redress; I therefore appeal to your love, to arise and grieve with me, and do all you can to stay these evils. For there is more yet. Even after my departure, Theophilus did not put a stop to the lawless doings of his party, but girded himself for further action. Our most pious king expelled those who had so shamelessly and unrighteously intruded themselves upon the Church, and many of the bishops, when they observed the lawlessness of my opponents, retired to their own homes, so as to avoid their attacks, as they would an universal conflagration; while we were recalled to the city and to the Church, from which we had been unrighteously expelled, thirty bishops introducing us, and our most reverent king sending a notary for the purpose. Then Theophilus, for no rhyme or reason known to us, at once went off like a runaway slave.

The Emperor summons a Synod

"Upon our re-entry into the city, we petitioned the most reverent king to summon a synod to exact retribution for all that had been done. Conscious of his guilt, and afraid of conviction, when the royal letters had been issued throughout the realm and gathered the whole episcopate from every quarter, at dead of night he secretly flung himself into a boat, and so made off, taking all his party with him. Even so, we could not let the matter drop, in the confidence our good conscience gave us, but renewed our request to the most pious king. He did as became his piety, sending a despatch to

Theophilus, requiring him to return at once from Egypt, with all his followers, to give an account of what had taken place, and not to think that his unrighteous proceedings, conducted in our absence, with one side only heard, and contrary to so many canons, were sufficient to exculpate him.

Chrysostom's Second Expulsion

"But he paid no attention even to the royal letters, but stayed at home, pleading in excuse a possible uprising of the people and an unfortunate outburst of zeal, on the part, presumably, of some of his supporters; although before the king's letter was issued this same people had loaded him with abuse. But we will not labour this point now; we only mention it to show that his actions proved his guilt.

"However, even after this we did not rest, but persisted in our claim for a trial, with proper inquiry and response; for we were ready to prove our innocence, and their outrageous lawlessness. Now he had left behind some Syrians, who had accompanied him, his fellow-actors in the whole drama. We were ready to face these before a judge, and repeatedly pressed our application, claiming that either minutes of the proceedings should be given us, or the memorials of our accusers, or at least that the nature of the charges, or the accusers themselves, should be made known to us; we were granted none of these requests, but were again expelled from the city.

Acts of Sacrilege at Constantinople

"How can I tell you what followed, a tale more harrowing than any tragedy? What words can express it? What ears can hear it without a shudder? While we were pressing the requests I have mentioned, a strong body of soldiers invaded the Church, on the Great Sabbath, when evening was fast closing in, forcibly expelled all the clergy who were with us, and surrounded the chancel with arms. Women who were in the houses of prayer, unrobed in readiness for baptism on that day, fled naked in face of this savage attack, not even allowed to clothe themselves as womanly decency requires. Many of these were even thrown outside injured, and the fonts were filled with blood, and the holy water dyed red from their wounds.

"Even this was not the end of the horror; the soldiers then entered the chamber in which the sacred vessels were kept, some of them, we know, being unbaptized, and saw all that was within; in the turmoil the most holy blood of Christ was poured out upon the garments of the women of whom I spoke. It was exactly like a barbarian man-hunting raid. The people were driven out into the country, and all the laity fled from the city; high festival though it was, the churches were emptied of their congregations, and more than forty bishops, in communion with us, were driven out, with the laity, for no possible reason. Everywhere, in the marketplaces, the houses, the country districts, were cries, groans, wailings, lamentations, and streams of tears; no part of the city escaped these calamities. Lawlessness reached such a pitch, that not only the actual victims, but even those who had not actually suffered as we did, were distressed in sympathy with us, including not only our fellow-believers, but heretics, Jews, and Greeks, as well; everything was in a state of disturbance, and confusion, and lamentation, as if the city had been captured by force of arms. And all this wickedness was done against the wishes of the most pious king, under cover of night, at the instigation of bishops, who were not ashamed to have corporals marching in front of them, instead of deacons.

The Injury to the whole Church

"When day came, the whole city moved outside the walls, and kept the feast under trees and thickets, like sheep scattered abroad. I leave you to imagine all that followed; for, as I said, it is impossible to go into all the details in words. It is especially hard, that even now we have not seen the end of all this long series of crying evils, or even any prospect of it; on the contrary, the evil spreads every day, and we are a laughing-stock to every one----though it would be more true to say that no one, even the most hardened offender against law, laughs---but, as I said, every one laments this new form of lawlessness, the very crown of evils. Who can tell the disorders of the other Churches? For the

trouble has not been confined to Constantinople, but has extended into the east. When some evil matter discharges from the head, all the limbs are corrupted; in the same way, now that the evil has begun in this great city, disorder has made its way everywhere, like water from a spring. Everywhere clergy are in revolt against bishops, and as for the lay congregations, some are split up into factions, others are likely to be so; everywhere we find the throes of evil, and the undoing of the whole world.

An Appeal for Help

"With the whole of the facts before you, my most learned and reverent lords, show, we pray you, the courage and zeal which we expect of you, so as to check this flood of lawlessness which has burst upon the Churches. For if these proceedings become a precedent; if it come to be within the powers of all who wish, to invade other provinces, however distant from their own, and expel whom they will, and to do on their own authority whatever they will; be sure that everything will go by the board, and implacable war will overrun the whole world. Every one will expel his neighbour, and be expelled in turn. To prevent such universal confusion, I beg you to declare in writing, that these lawless proceedings, transacted in our absence, and with only one side heard, while we raised no objections to a fair trial, have no force (as indeed, from their very nature, they cannot), and that those who have been guilty of such lawlessness lie under penalty for breach of ecclesiastical law; while to us, "who have not been arrested, nor convicted, nor shown to be guilty, grant that we may have the benefit of your customary good services, and of your love, and your help in every way, as heretofore.

Request for a Trial

"But if these grievous law-breakers, even now, are willing to declare the charges on the strength of which they undeservedly expelled us, let the documents be presented to us, the memorials of our accusers be produced, and an unprejudiced court sit; so let us be tried, and make our defence, and let us show ourselves guiltless, as indeed we are, of the allegations brought against us. For their present proceedings are beyond all order, and all ecclesiastical law and canon. Such outrages have never been known even in heathen courts of justice, or even in a barbarian court. Scythians and Sarmatians would never have decided a case after hearing one side only, in the absence of the accused, when he raised no objections to a trial, but only to personal hatred, and when he asked for judges to any number, declaring himself to be innocent, and was ready in the presence of the whole world to clear himself of the charges, and to show himself to be absolutely guiltless.

"Take all these points, I pray you, into consideration, and make full inquiries of our most reverent brother lord bishops; and take such steps as commend themselves to you. In so doing you will render service not only to us, but to the general welfare of the Churches, and you will receive your due reward from God, Who unceasingly works for the good of the Churches. I address this letter also to Venerius, Bishop of Milan, and to Chromatius, Bishop of Aquileia. Farewell in the Lord."

CHAPTER III

THE EMPEROR OF ROME TAKES ACTION

Innocent calls for a Synod of Inquiry

In answer to this letter, the blessed Pope Innocent sent to each party a formal letter, declaring himself to be in communion with them both, at the same time nullifying the judgment supposed to have been given by Theophilus, and stating that another synod, in which full confidence could be placed, of western and eastern bishops, must be summoned, first the friends, and

then the enemies, of the respective parties to retire from the assemblage, since as a general rule neither of these gives an unprejudiced verdict.
After a few days, Peter, one of Theophilus' priests, arrived, and with him Martyrius, a deacon of the Church of Constantinople, who presented letters from Theophilus, and what professed to be certain minutes; in which it appeared that John had been condemned by thirty-six bishops, of whom twenty-nine were from Egypt, seven from other parts. Pope Innocent read these minutes, and finding that the charges were not serious, and also that John had not been present in person at his conviction, renewed his denunciation of the mad fury of Theophilus, in issuing, like an evil discharge, a hasty sentence against an absent man. He dismissed them, therefore, with letters expressing his censure, and besought God with prayer and fasting, that the breach of unity in the Church might be closed, and brotherly love be cemented. The tenor of his letter was as follows:-
"Brother Theophilus, we recognize both you and your brother John to be in communion with us; we expressed our views to this effect in our previous letter. And now, without departing from this our determined policy, we can only write to you again the same message, however many letters you may send us. This is, that unless a proper judgment confirms these childish proceedings, it is impossible for us, without reason given, to separate ourselves from communion with John. If then you are sure of your verdict, meet a synod assembled as Christ ordained[117], and there openly state your accusation under appeal to the canons of Nicaea (for the Church of Rome accepts no other canon); so you will stand on firm ground against all cavil."

117 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matthew 18 15–18

Further News Arrives

A little time slipped by, and then a priest of Constantinople, Theotecnus by name, arrived, presenting letters from John's synod, of twenty-five bishops or rather more; in which they advised us, that John had been expelled from the city with the help of the military, and sent into exile at Cucusus, and that the church had been burnt. Innocent gave him letters of communion, addressed to Bishop John and to those in communion with him, begging them with tears to be patient, as he could not help them owing to the hostile action of certain persons with power to do wrong.

118 They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, and answered no more;) I said, I will answer also my part, I also will shew mine opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away. Job 32 15–22

A Foul Charge

A short time afterwards a second messenger arrived, a mannikin, ugly in appearance, difficult to understand; Paternus was his name. He said that he was a priest of the Church of Constantinople; he was in a state of furious excitement, and showed his hostility by his behaviour. After loading Bishop John with abuse, he presented letters from a few bishops, Acacius, Paulus, Antiochus, Cyrinus, and Severianus, and some others, in which they laid against John the false charge of having set the church on fire. The story seemed to us so palpably false, that John did not even offer any defence in an important synod; Pope Innocent treated it with contempt, and did not think it worthy of an answer.

Chrysostom's Friends denounced by Imperial Edicts

Bish. Be so good as to give me your attention, that I may tell you the exact facts; for most truly, as Elihu says to Job, "The spirit of my belly constrains me"[118] - meaning by "belly," his mind, filled with words.
Deac. I must first insist upon making complete, as well as accurate, my account of all that has happened among us, most excellent father. Only then can I begin to put my questions to you. Well, after a few days the bishop of the Synadi arrived; he carried no letter, but was qualified to give a harmonious narrative. He said that he had left Constantinople in consequence of the threat conveyed in the royal edict, containing the order that "if any one is not in communion with Theophilus and Arsacius and Porphyrius, he is to be restrained from exercise of the episcopal office; and further, if he appears to hold property in money or goods he shall be deprived of it."

Later News

Cyriacus was followed by Eulysius, Bishop of Apameia, in Bithynia, who presented letters from fifteen bishops of John's synod and from the venerable Anysius, Bishop of Thessalonica; in which the fifteen bishops described the pillage which had occurred, and was occurring, all over Constantinople, and Anysius declared that he abided by the judgment of the Church of Rome. Eulysius' account agreed with that of Cyriacus.

A month later, Palladius, Bishop of Helenopolis, arrived, without letters, saying that he too had fled from the fury of the civil authorities; he was able to add point to his account by producing a copy of the edict, containing the order, that "the house of any one who conceals, or receives into his house, under any pretext, a bishop or priest in communion with John, is to be confiscated."

After Palladius arrived Germanus, a priest, and with him Cassianus, a deacon, of John's party, both discreet men, presenting letters from the whole of John's clergy. They wrote that their Church had been subjected to violence and tyranny; their bishop had been expelled with the help of the military, and sent into exile through a plot formed by Acacius of Berea, Theophilus of Alexandria, Antiochus of Ptolemais, and Severianus of Gabala. They also presented a receipt, showing that they had deposited with the magistrates, as witnesses to the deed, namely, Studius the city prefect, Eutychianus, chief of the guard, John the city treasurer, and Eustathius, chief of police, and keeper of the records, valuables in gold, silver, and clothing, by way of clearing Bishop John of the charges laid against him.

After these came Demetrius, Bishop of Pisinum, for the second time, from a long journey through the east. He announced that the Roman Church was in communion with Bishop John, as shown by letters from Pope Innocent, and brought letters from the bishops of Caria, in which they declared their adherence to the communion of John, and from the bishops of Antioch, appealing to the love of order of the Roman Church, and lamenting the ordination of Porphyrius, as illegally and impiously performed.

Last of all came the priest Domitian, steward of the Church of Constantinople, and one Vallagas, a Nisibian priest, who related the troubles of the monasteries of Mesopotamia, and presented memoranda from one Optatus, the prefect, showing that respectable women of the upper classes, deaconesses of the Church of Constantinople, were publicly brought before him, and compelled either to communicate with Arsacius, or to pay two hundred pounds in gold to the treasury. As for the treatment of anchorites and virgins, I dare not speak of that. They could point to ribs scraped upon the rack, and mutilated ears.

Honorius Intervenes

Pope Innocent could restrain himself no longer; he sent a letter to the pious King Honorius, submitting in detail the main points of the letters. His reverence was deeply moved by this statement, and ordered a synod of the western bishops to be summoned, which should pass an unanimous resolution, to be transmitted to him. The bishops of Italy accordingly met, and petitioned the king to write to his brother and fellow-king Arcadius, that he should command a synod to be held in Thessalonica. This would enable those from both hemispheres, east and west alike, to attend without difficulty, and so secure that a full synod, characterized by good judgment rather than by numbers, should issue an indisputable resolution. His reverence was so much inflamed by this letter, that he wrote to the Bishop of Rome, that he had sent five bishops, two priests, and one deacon, of Rome, to convey his letter to his brother. The import of this letter was as follows:

Honorius' Letter to Arcadius

"This is the third time that I write to your gentleness, begging you to take measures for redress in regard to the plot against John, Bishop of Constantinople, and so far as it appears, nothing has been done. Once more, then, I address you, by the hands of the bishops and priests, in my anxiety for the peace of the Church, upon which the peace of your kingdom depends, urging you to be so good as to command that the bishops of the cast shall meet at Thessalonica. I may add that

our bishops of the west have made careful choice of messengers, beyond the influence of malice or deceit----five bishops, two priests, and a deacon, of the greatest Church, that of Rome. Be so good as to hold them worthy of all honour, so that either they may be convinced that Bishop John was justly expelled, and instruct me to separate from communion with him; or else, if they prove that the bishops of the east were deliberately influenced by malice, they may induce you to break off communion with them. To show you the mind of the westerns in regard to Bishop John, I append two of the various letters they have addressed to me, which are of the same import as the rest; those of the bishops of Rome and of Aquileia. But what I specially press upon your gentleness is, that you require the presence, however unwilling, of Theophilus of Alexandria, who is alleged to be the chief cause of all the trouble; that so the bishops assembled in synod may meet with no hindrance in deciding upon the peaceful settlement which our times require."

May 25

Behold, the Judge standeth before the door **James 5 9**

In one day, brethren, you can gain all eternity. And in one day, brethren, you can lose all eternity. You are given thousands of days on earth to determine your own personal, eternal salvation or your own personal, eternal damnation. But blessed a hundredfold be the day in which you repent of all your unclean deeds, words and thoughts, and return to **God** crying out for mercy! That day will be worth more to you than a thousand other days. What kind of day is that blessed day? It is a day of self-condemnation. When that day dawns, the man who until then judged the entire world will at once look and see himself as the greatest stain on **God**'s world. He will become ashamed before **God**, ashamed before every man, and ashamed before every created thing of **God** in the world. Shame will begin to burn him like fire. Then he will recognize and confess: Truly, I am the greatest blot in **God**'s world! Truly, all men are better than I! Truly, all things are more pure than I! I am blacker than burned wood, and until now I thought I was white! I am uglier than the frogs, and until now I thought I was as beautiful as an angel! **Lord**, **Lord**, **Lord**, have mercy on me a sinner and wash from me the mud of sin, so that I can, as much as possible, begin to resemble Thy creation! Brother, do not wait, do not wait for that blessed day of repentance to come by itself. Seize firmly, brother, the first day that comes to meet you and say: "*You are the blessed day on which I will purchase life eternal!*" Do not wait, my brother, do not wait, for Behold, the Judge standeth before the door! That **Judge** is the **Living Lord** Who created you and has seen and numbered all of your transgressions up to now. In a day or two, He may call you to the judgment, where you will not have even a word of justification. Seize the day! Seize the day of repentance! Seize the day before death has seized you! Behold, the Judge standeth before the door! O **Lord**, awesome and just, prolong the days of the sinner until he repents.To Thee be glory and praise forever. Amen.

Saint Seraphim of Platina [†1982]

ORTHODOXY AND THE RELIGION OF THE FUTURE

A Fakir's "Miracle" and the prayer of Jesus

by Archimandrite Nicholas Drobyazgin

The Orthodox Word, 1972, Vol. 8, No. 1 (42) January-February, pp. 31–34

The author of this testimony, a new martyr of the Communist Yoke, enjoyed a brilliant worldly career as a naval commander, being also deeply involved in occultism as editor of the occult journal Rebus. Being saved from almost certain death at sea by a miracle of St. Seraphim, he made a pilgrimage to Sarov and then renounced his worldly career and occult ties to become a monk. After being ordained priest, he served as a missionary in China, India and Tibet, as the priest of various embassy churches, and as abbot of several monasteries. After 1914 he lived at the Kiev Caves Lavra, where he discoursed to the young people who visited him concerning the influence of occultism on contemporary events in Russia. In the autumn of 1924, one month after he had been visited by a certain Tuholx, the author of the book Black Magic, he was murdered in his cell "by persons unknown," with obvious Bolshevik connivance, stabbed by a dagger with a special handle apparently of occult significance.

The incident here described, revealing the nature of one of the mediumistic "gifts" which are common in Eastern religions, took place not long before 1900, and was recorded about 1922 by Dr. A.P. Timofievich, lately of Novo-Diveyevo Convent, N.Y.

Russian text in *Orthodox Life*, 1956, no. 1

On a wondrous early tropical morning our ship was cleaving the waters of the Indian Ocean, nearing the island of Ceylon. The lively faces of the passengers, for the most part Englishmen with their families who were travelling to their posts or on business in their Indian colony, looked avidly in the distance, seeking out with their eyes the enchanted isle, which for practically all of them had been bound up since childhood with so much that was interesting and mysterious in the tales and descriptions of travellers.

The island was still scarcely visible when already a fine, intoxicating fragrance from the trees growing on it more and more enveloped the ship with each passing breeze. Finally a kind of blue cloud lay on the horizon, ever increasing in size as the ship speedily approached. Already one could notice the buildings spread out along the shore, buried in the verdure of majestic palms, and the many-colored crowd of the local inhabitants who were awaiting the ship's arrival. The passengers, who had quickly become acquainted with each other on the trip,

were laughing and conversing animatedly with each other on the deck, admiring the wondrous scene of the fairy-tale isle as it unfolded before their eyes. The ship swung slowly around, preparing to moor at the dock of the port city of Colombo.

Here the ship stopped to take on coal, and the passengers had sufficient time to go ashore. The day was so hot that many passengers decided not to leave the ship until evening, when a pleasant coolness replaced the heat of the day. A small group of eight people, to which I joined myself, was led by Colonel Elliott, who had been in Colombo before and knew the city and its environs well. He made an alluring proposition. "Ladies and gentlemen! Wouldn't you like to go a few miles out of town and pay a visit to one of the local magician-fakirs? Perhaps we shall see something interesting." All accepted the colonel's proposition with enthusiasm.

It was already evening when we left behind the noisy streets of the city and rolled along a marvellous jungle road which was twinkling with the sparks of millions of fireflies. Finally, the road suddenly widened and in front of us there was a small clearing surrounded on all sides by jungle. At the edge of the clearing under a big tree there was a kind of hut, next to which a small bonfire was smouldering and a thin, emaciated old man with a turban on his head sat cross-legged and with his unmoving gaze directed at the fire. Despite our noisy arrival, the old man continued to sit completely immovable, not paying us the slightest attention. Somewhere from out of the darkness a youth appeared and, going up to the colonel, quietly asked him something. In a short while he brought out several stools and our group arranged itself in a semi-circle not far from the bonfire. A light and fragrant smoke arose. The old man sat in the same pose, apparently noticing no one and nothing. The half-moon which arose dispelled to some extent the darkness of the night, and in its ghostly light all objects took on fantastic outlines. Involuntarily everyone became quiet and waited to see what would happen.

"Look! Look there, on the tree!" Miss Mary cried in an excited whisper. We all turned our heads in the direction indicated. And indeed, the whole surface of the immense crown of the tree under which the fakir was sitting was as it were gently flowing in the soft illumination of the moon, and the tree itself began gradually to melt and lose its contours; literally, some unseen hand had thrown over it an airy covering which became more and more concentrated with every moment. Soon the undulating surface of the sea presented itself with complete clarity before our astonished gaze. With a light rumble one wave followed another, making foaming white-caps; light clouds were floating in a sky which had become blue. Stunned, we could not tear ourselves away from this striking picture.

And then in the distance there appeared a white ship. Thick smoke poured out of its two large smokestacks. It quickly approached us, cleaving the water. To our great amazement we recognized it as our own ship, the one on which we had come to Colombo! A whisper passed through our ranks when we read on the stern, traced out in gold letters, the name of our ship, Luisa. But what astounded us most of all was what we saw on the ship—ourselves! Don't forget that at the time when all this happened cinematography hadn't even been thought of and it was impossible even to conceive of something like this. Each of us saw ourselves on the ship's deck amongst people who were laughing and talking to each other. But what was especially astonishing: I saw not only myself, but at the same time the whole deck of the ship down to the smallest details, as if in a bird's-eye view—which of course simply could not be in actuality. At one and the same time I saw myself among the passengers, and the sailors working at the other end of the ship, and the captain in his cabin, and even our monkey "Nelly," a favorite of all, eating bananas on the main mast. All my companions at the same time, each in his own way, were greatly excited at what they were seeing, expressing their emotions with soft cries and excited whispers.

I had completely forgotten that I was a priest-monk and, it would seem, had no business at all participating in such a spectacle. The spell was so powerful that both the mind and the heart were silent. My heart began to beat painfully in alarm. Suddenly I was beside myself. A fear took hold of my whole being.

My lips began to move and say: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" Immediately I felt relieved. It was just as if some mysterious chains which had bound me began to fall away. The prayer became more concentrated, and with it my peace of soul returned. I continued to look at the tree, and suddenly, as if pursued by the wind, the picture became clouded and was dispersed. I saw nothing more except the big tree, illuminated by the light of the moon, and likewise the fakir sitting in silence by the bonfire, while my companions continued to express what they were experiencing while gazing at the picture, which for them had not been broken off.

But then something apparently happened to the fakir also. He reeled to the side. The youth ran up to him in alarm. The seance was suddenly broken up.

Deeply moved by everything they had experienced, the spectators stood up, animatedly sharing their impressions and not understanding at all why the whole thing had been cut off so sharply and unexpectedly. The youth explained it as owing to the exhaustion of the fakir, who was sitting as before, his head down, and paying not the slightest attention to those present.

Having generously rewarded the fakir through the youth for the opportunity to be participants of such an astonishing spectacle, our group quickly got together for the trip back. While starting out, I involuntarily turned back once more in order to imprint in my memory the whole scene, and suddenly—I shuddered from an unpleasant feeling. My gaze met the gaze of the fakir, which was full of hatred. It was but for a single instant, and then he again assumed his habitual position; but this glance once and for all opened my eyes to the realization of whose power it was that had produced this "miracle."

Conclusion: The goal of the "Dialogue with non-Christian religions"

The Orthodox Word, 1972, Vol. 8, No. 1 (42) January-February, pp. 34-40

1. "Christian" and Non-Christian Ecumenism

As an answer to the question of the possibility of a "dialogue" of Orthodox Christianity with the various non-Christian religions, the reader has been presented the testimony of three Orthodox Christians who confirm, on the basis of Orthodox doctrine and their own experience, what the Orthodox Church has always taught: that Orthodox Christians do not at all have the "same God" as the so-called "monotheists" who deny the Holy Trinity; that the gods of the pagans are in fact demons; and that the experiences and powers which the pagan "gods" can and do provide are Satanic in nature. All this in no way contradicts the words of St. Peter, that *God is no respecter of persons: hut in every nation he that feareth Him and worketh righteousness is acceptable to Him*[119]; or the words of St. Paul, that *God in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful season filling our hearts with food and gladness*[120]. Those who live in the bondage of satan, the *prince of this world*[121], in darkness which is unenlightened by the Christian Gospel—are judged in the light of that natural testimony of God which every man may have, despite this bondage.

For the Christian, however, who has been given God's Revelation, no "dialogue" is possible with those outside the Faith. *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with un-righteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ... Wherefore come out from among them, and be ye separate, saith the Lord*[122]. The Christian calling is rather to bring the light of Orthodox Christianity to them, even as St. Peter did to the God-fearing household of Cornelius the Centurian[123], in order to enlighten their darkness and join them to the chosen flock of Christ's Church.

How then are we to look upon the "dialogue with non-Christian religions" which is presently gaining momentum and drawing into its sphere not merely "liberal" Protestants and Roman Catholics, but more and more "Orthodox" theologians as well? Even since the beginning of this series of articles in mid-1971, this "dialogue" has been considerably accelerated, as the following examples will demonstrate.

1. Promotional material sent out by the "Temple of Understanding" reveals that Orthodox delegates were indeed present at the second "summit conference" of this organization in Geneva in 1970 and again at the third "summit

119 Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.
Acts 10 33–35

120 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
Acts 14 13–18

121 Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.
John 12 30–32

122 O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion

hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
2 Corinthians 6 11–18

123 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them

conference" in the United States in the autumn of 1971, and that Metropolitan Emilianos of the Patriarchate of Constantinople is a member of the Temple's "International Committee." The "summit conferences" offer Orthodox delegates the opportunity to enter discussions aiming to "create a world community of religions," to "hasten the realization of mankind's dream of peace and understanding" according to the philosophy of "Vivekananda, Ramakrishna, Gandhi, Schweitzer," and the founders of various religions; and the delegates likewise participate in "unprecedented" supra-confessional prayer services where "everyone prays according to the customs of the religion which he represents[124]." Those who have read installment II of this series, "Hinduism's Assault upon Christianity," know what Vivekananda's "dream" actually was—to "Hinduize" and destroy Christianity. One can only wonder what must be in the soul of an Orthodox Christian who not only collaborates in this task, but even prays together with those who invoke the demons of their religions in order to accomplish it.

2. The Central Committee of the World Council of Churches at its last meeting in Addis Ababa in January, 1971, gave its approval and encouragement to the holding of meetings as regularly as possible between representatives of other religions, specifying that "at the present stage priority may be given to bilateral dialogues of a specific nature." In accordance with this directive a major Christian-Moslem "dialogue" was set for mid-1972 involving some forty representatives of both sides, including a number of Orthodox delegates (*Al Montada*, January-February, p. 18).

3. In February 1972, another "unprecedented" ecumenical event occurred in New York when, according to Archbishop Iakovos of New York, for the first time in history, the Greek Orthodox Church (Greek Archdiocese of North and South America) held an official theological "dialogue" with the Jews. In two days of discussions definite results were achieved, which may be taken as symptomatic of the future results of the "dialogue with non-Christian religions:" the Greek "theologians" agreed "to review their liturgical texts in terms of improving references to Jews and Judaism where they are found to be negative or hostile" (Religious News Service). Does not the intention of the "dialogue" become ever more obvious?—to "reform" Orthodox Christianity in order to make it conformable to the religions of this world.

But let us now look at the "theology" and the goal of this accelerating "dialogue" and see how it differs from the "Christian" ecumenism that has prevailed up to now.

"Christian" ecumenism at its best may be seen to represent a sincere and understandable error on the part of Protestants and Roman Catholics—the error of failing to recognize that the visible Church of Christ already exists, and that they are outside it. The "dialogue with non-Christian religions," however, is something quite different, representing rather a conscious departure from even that part of genuine Christian belief and awareness which some Catholics and Protestants retain. It is the product, not of simple human "good intentions," but rather of a diabolical "suggestion" that can capture only those who have already departed so far from Christianity as to be virtual pagans: worshippers of the *god of this world*, satan[125], and followers of whatever intellectual fashion this powerful god is capable of inspiring.

"Christian" ecumenism relies for its support upon a vague but nonetheless real feeling of "common Christianity" which is shared by many who do not think or feel too deeply about the Church, and it aims somehow to "build" a church comprising all such indifferent "Christians." But what common support can the "dialogue with non-Christians" rely on? On what possible ground can there be any kind of unity, however loose, between Christians and those who not merely do not know Christ, but—as is the case with all the present-day representatives of non-Christian religions who are in contact with Christianity—decisively reject Christ? Those who, like Metropolitan Georges Khodre of Lebanon, lead the avant-garde of Orthodox apostates (a name that is fully justified when applied to those who radically "fall away" from the whole Orthodox Christian tradition), speak of the "spiritual riches" and "authentic spiritual life" of the non-Christian religions; but it is only by doing great violence to the meaning of words and by reading his own fantasies into other people's experience that he can bring himself to say that it is "Christ" and "grace" that pagans find in their scriptures, or that "every martyr for the truth, every man persecuted for what he believes to be right, dies in communion with Christ[126]." Certainly, these people themselves (whether it be a Buddhist who sets fire to himself, a Communist who dies for the "cause" in which he sincerely believes, or whoever) would never say that it is "Christ" they receive or die for, and the idea of an unconscious confession or reception of Christ is against the very nature of Christianity. If a rare non-Christian does claim to have experience of "Christ," it can only be in the way which Swami Vivekananda describes: "We Hindus do not merely tolerate, we unite ourselves with every religion,

praying in the mosque of the Mohammedan, worshipping before the fire of the Zoroastrian, and kneeling to the cross of the Christian[127]"—that is, as merely one of a number of equally valid "spiritual experiences."

No: "Christ," no matter how redefined or reinterpreted, cannot be the common denominator of the "dialogue with, non-Christian religions," but at best can only be added as an afterthought to a unity which is discovered somewhere else. The only possible common denominator among all religions is the totally vague concept of the "spiritual," which indeed offers religious "liberals" almost unbounded opportunity for nebulous theologizing.

The address of Metropolitan Georges Khodre to the Central Committee meeting of the WCC at Addis Ababa in January, 1971, may be taken as an early, experimental attempt to set forth such a "spiritual" theology of the "dialogue with non-Christian religions[128]." In raising the question as to "whether Christianity is so inherently exclusive of other religions as has generally been proclaimed up to now," the Metropolitan, apart from his few rather absurd "projections" of Christ into non-Christian religions, has one main point: it is the "Holy Spirit," conceived as totally independent of Christ and His Church, that is really the common denominator of all the world's religions. Referring to the prophecy that *I will pour out My Spirit upon all flesh*[129], the Metropolitan states, "This must be taken to mean a Pentecost which is universal from the very first... The advent of the Spirit in the world is not subordinated to the Son... The Spirit operates and applies His energies in accordance with His own economy and we could, from this angle, regard the non-Christian religions as points where His inspiration is at work" (p. 172). We must, he believes, "develop an ecclesiology and a missiology in which the Holy Spirit occupies a supreme place" (p. 166).

All of this, of course, constitutes a heresy which denies the very nature of the Holy Trinity and has no aim but to undermine and destroy the whole idea and reality of the Church of Christ. Why, indeed, should Christ have established a Church if the Holy Spirit acts quite independently, not only of the Church, but of Christ Himself? Nonetheless, this heresy is here still presented rather tentatively and cautiously, no doubt with the aim of testing the response of other Orthodox "theologians" before proceeding more categorically. But it will not be necessary to wait for Metropolitan Khodre's next exercise in "theology", for the "ecclesiology of the Holy Spirit" has already been written—and by an "Orthodox" at that, by one of the acknowledged "prophets" of the "spiritual" movement of our day. Let us therefore examine his ideas in order to see the picture he gives of the nature and goal of the larger "spiritual" movement in which the "dialogue with non-Christian religions" has its place.

2. "The new age of the Holy Spirit"

Nicholas Berdyaev (1874–1949) in any normal time would never have been regarded as an Orthodox Christian. He might best be described as a gnostic-humanist philosopher who drew his inspiration rather from Western sectarians and "mystics" than from any Orthodox sources. That he is called in some Orthodox circles even to this day an "Orthodox philosopher" or even "theologian," is a sad reflection of the religious ignorance of our times. Here we shall quote from his writings[130].

Looking with disdain upon the Orthodox Fathers, upon the "monastic ascetic spirit of historical Orthodoxy," indeed upon that whole "conservative Christianity which ... directs the spiritual forces of man only towards contrition and salvation," Berdyaev sought rather the "inward Church," the "Church of the Holy Spirit," the "spiritual view of life which, in the 18*th* century, found shelter in the Masonic lodges." "The Church," he believed, "is still in a merely potential state," is "incomplete;" and he looked to the coming of an "ecumenical faith," a "fullness of faith" that would unite, not merely different Christian bodies (for "Christianity should be capable of existing in a variety of forms in the Universal Church"), but also "the partial truths of all the heresies" and "all the humanistic creative activity of modern man ... as a religious experience consecrated in the Spirit." A "New Christianity" is approaching, a "new mysticism, which will be deeper than religions and ought to unite them." For "there is a great spiritual brotherhood ... to which not only the Churches of East and West belong, but also all those whose wills are directed towards God and the Divine, all in fact who aspire to some form of spiritual elevation"—that is to say, people of every religion, sect, and religious ideology. He predicted the advent of "a new and final Revelation." "the Hew Age of the Holy Spirit," resurrecting the prediction of Joachim of Floris, the 12*th* century Latin monk who saw the two ages of the Father (Old Testament) and the Son (New

which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. Acts 10 34–48

124 See The Orthodox Word, 1971, no. 3, p. 139.

125 Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Corinthians 4 1–5

126 *Sobornost*, Summer, 1971, p. 171

127 See *The Orthodox Word*, 1971, no.4, p. 166

128 Full text in *ibid*., pp. 166–174

129 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those

Testament) giving way to a final "Third Age of the Holy Spirit." Berdyaev writes: "The world is moving towards a new spirituality and a new mysticism; in it there will be no more of the ascetic world view." "The success of the movement towards Christian unity presupposes a new era in Christianity itself, a new and deep spirituality, which means a new outpouring of the Holy Spirit."

The sober Orthodox Christian might at first be inclined to dismiss all this as the ravings of yet another of the would-be "prophets" of our disordered times, another "religious philosopher" gone astray by mistaking his own muddled feelings for a "new revelation". There is clearly nothing whatever in common between these super-ecumenist fantasies and Orthodox Christianity, which Berdyaev in fact despised. Yet anyone aware of the religious climate of our times will see that these fantasies in fact correspond to one of the leading currents of contemporary religious thought. Berdyaev does indeed seem to be a "prophet," or rather, to have been sensitive to a current of religious thought and feeling which was not so evident in his day, but has become almost dominant today. Everywhere one hears of a new "movement of the Spirit," and now a Greek Orthodox priest, Father Eusebius Stephanou, invites Orthodox Christians to join this movement when he writes an editorial in his Logos (Jan. 1972) entitled (in the very words of Berdyaev, as if it answers to the latter's "prophecy"): "The Mighty Outpouring of the Holy Spirit in Our Day." And lest it be thought that Fr. Eusebius only accidentally talks in the language of Berdyaev, one need only look elsewhere in the same publication (March, 1972, p. 8) to find the Associate Editor Ashanin invoking not merely the name, but also the very program, of Berdyaev: "We recommend the writings of Nicholas Berdyaev, the great spiritual prophet of our age. This spiritual genius ... [is] the greatest theologian of spiritual creativeness... Now the cocoon of Orthodoxy has been broken... God's Divine Logos is leading His people to a new understanding of their history and their mission in Him. The Logos, herald of this new age... of the new posture of Orthodoxy."

But Fr. Eusebius speaks somewhat more coherently of the new spiritual *butterfly* that is now supposedly hatching from the "cocoon of Orthodoxy." In his article Fr. Eusebius refers to the "charismatic revival" which, arising from the Pentecostal sect which was founded at the beginning of this century, in the past ten years has made sensational advances within all the leading denominations, including Roman Catholicism, and now has spread to several Orthodox churches in the United States. Fr. Eusebius believes that "this outpouring of the Spirit is transcending denominational lines... A large-scale outpouring of the Holy Spirit is occurring among Protestants and Roman Catholics many of whom have been receiving the gifts of tongues, prophecy, and healing... The Spirit of God is moving in wonderful and exciting ways, dear reader, both inside and outside the Orthodox Catholic and Apostolic Church. Don't be left out. Open your heart to the promptings of the Holy Spirit and be part of the growing charismatic renewal."

These words, coming from someone who claims to be leading a movement of "Orthodox awakening," are a challenge to the sincere Orthodox Christian. Here it is of crucial importance to follow the command of the Apostle and Evangelist John, to *believe not every spirit, but try the spirits, whether they are of God*[131]. No Orthodox Christian can "open his heart" to any spirit if he is not absolutely certain that it is of God; and if it is not of God, then the appeal to join this movement can only be seen as an attempt to corrupt and destroy the souls of Orthodox Christians. The issue is literally a matter of spiritual life or death.

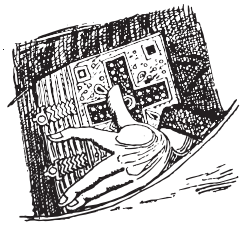
Let us then examine, from the viewpoint of Orthodox Christianity, the one true Church of Christ where we know the Holy Spirit is, the chief characteristics of the present-day "charismatic revival," expanding our conclusion to this series of articles into a final installment. Here it would seem that the "theology" of Metropolitan Georges Khodre and the "prophecy" of Nicholas Berdyaev receive their fulfillment in actual practice in a movement which its followers claim reproduces the fervor and the very miracles of the Apostolic age. The literature of this movement is already vast, and this enables us to Study it in detail, comparing it point for point with the teaching of the Holy Fathers of the Orthodox Church, who wore well acquainted with "charismatic" phenomena, both true and false. We shall find that this study, rather startlingly, brings us right hack to the subject of this series of articles: non-Christian religion; only now, instead of mere "dialogue," it uncovers for us a more advanced stage of contemporary "spirituality," and indeed would seem to offer a key to the understanding of this rather nebulous realm. And beyond this, already visible on the spiritual horizon, lies the even more spectacular goal and end of the whole "ecumenical" quest of modern man.

days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.
Joel 2 27–32

130 As cited by J. Gregerson in "Nicholas Berdyaev, Prophet of a New Age," *Orthodox Life*, Jordanville, N.Y. 1962, no.6, where full references are given.

131 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
1 John 4 1–3

132 O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary.
Psalm 96 1–6



Saint Seraphim of Platina [†1982]

CHRISTIANITY VS. SORCERY

The Orthodox Word, 1976, Vol. 12, No. 5 (70), September-October, p. 135

THE TWENTIETH CENTURY, which began with the presumption of imagining itself the most enlightened of all ages, has in reality proceeded through some of the blackest years of all human history. Symptomatic of this truly dark age is the revival in recent decades of interest and active participation in witchcraft and sorcery. Much of this interest is on the level of dilettantism and crude amateurism, but more and more often it produces real results, leads to an actual contact with demonic powers, and causes the eternal damnation of souls caught in the web of nets far more subtle and deadly than the beginning occultist imagines.

All this is not new to Orthodox Christians. In the history of the world's religions there is a whole tradition of sorcery—the service of the pagan gods, which are demons[132]. This is the religious tradition which Christianity replaced in all lands that accepted the Gospel, and which now comes back in power to destroy Christianity and to conduct mankind to Antichrist.

The Life of Sts. Cyprian and Justina gives one of the fullest accounts in Christian literature of sorcery and its power over men—and its final defeat by the power of Christ. It is not the product of someone's imagination, but is based on the first-hand testimony of one who was a leading servant of the demons himself.

Let Orthodox Christians read and become sober, and resolve with the more firmness and determination to work out their salvation against the powers of darkness in fear and trembling. And let him who has in his heart even a spark of repentance take courage and hope, for this Life is also the surest proof that God's mercy' is stretched out even to the most lost of souls. If the sorcerer Cyprian could be saved and become a mighty intercessor for the demon—possessed, then there is hope for those also who even now have fallen into the darkest and most unnatural sins of our dark age.

THE LIFE AND SUFFERINGS OF THE HOLY MARTYRS CYPRIAN AND JUSTINA

Translated from the Russian Lives of Saints, Moscow, 1904

The Orthodox Word, 1976, Vol. 12, No. 5 (70), September-October, pp. 136-42, 167-76

In the reign of Decius (249–251) there lived in Antioch (of Pisidia) a certain philosopher and renowned sorcerer whose name was Cyprian, a native of Carthage. Springing from impious parents, in his very childhood he was dedicated by them to the service of the pagan god Apollo. At the age of seven he was given over to magicians for the study of sorcery and demonic wisdom. At the age of ten he was sent by his parents, as a preparation for a sorcerer's career, to Mount Olympus, which the pagans called the dwelling of the gods. Here there were a numerous multitude of idols, in which demons dwelled.

On this mountain Cyprian studied all manner of diabolical arts: he mastered various demonic transformations, learned how to change the nature of the air, to bring up winds, produce thunder and rain, disturb the waves of the sea, cause damage to gardens, vineyards and fields, to send diseases and plagues upon people; and in general he learned a ruinous wisdom and diabolical activity filled with evil. In this place he saw a numberless legion of demons, with the prince of darkness at their head; some stood before him, others served him, still others cried out in praise of their prince, and some were sent into the world in order to corrupt people. Here he likewise saw in their false forms the pagan gods and goddesses, and also diverse phantoms and specters, the invocation of which he learned in a strict forty-day fast. He ate only after the setting of the sun, and not bread or anything else, but only acorns from oak trees.

When he was fifteen years old he began to receive lessons from seven great sorcerers; from them he learned many demonic secrets. Then he went to the city of Argos, where, having served the goddess Juno for a time, he learned many practices of deception from her priests. He lived also in Taurapolis (on the island of Icara) in the service of the goddess Diana; and from there he went to Sparta, where he learned how to call forth the dead from the graves and to force them to speak by means of various incantations and spells. At the age of twenty, Cyprian came to Egypt, and in the city of Memphis he learned yet greater charms and incantations. In his thirtieth year he went to the Chaldeans, and having learned astrology there, he finished his studies. After this he returned to Antioch, being perfect in all evil-doing. Thus he became a sorcerer, magician, and destroyer of souls, a great friend, and faithful slave of the prince of hell, with whom he conversed face to face, being vouchsafed to receive from him great honor, as he himself testified.

> "Believe me," he said; "I have seen the prince of darkness himself, for I propitiated him by sacrifices. I greeted him and spoke with him and his ancients; he liked me, praised my understanding, and before everyone said: 'Here is a new Jambres, always ready for obedience and worthy of communion with us!' And he promised to make me a prince after my departure from the body, and for the course of earthly life to help me in everything. And he gave me a legion of demons to serve me. When I departed

from him, he addressed me with these words: 'Take courage, fervent Cyprian; arise and accompany me; let all the demonic ancients marvel at you.' Consequently, all of his princes also were attentive to me, seeing the honor shown to me. The outward appearance of the prince of darkness was like a flower. His head was crowned by a crown (not an actual, but a phantom one) made of gold and brilliant stones, as a result of which the whole space around him was illuminated; and his clothing was astonishing. When he would turn to one or the other side, that whole place would tremble; a multitude of evil spirits of various degrees stood obediently at his throne. I gave myself over entirely into his service at that time, obeying his every command." Thus did St. Cyprian relate of himself after his conversion.

From this it is evident what kind of man Cyprian was: as a friend of the demons, he performed all their works, causing evil to people and deceiving them. Living in Antioch, he turned many people away to every kind of lawless deed; he killed many with poisons and magic, and slaughtered young men and maidens as sacrifices for the demons. He instructed many in his ruinous sorcery: some he taught to fly in the air, others to sail in boats on the clouds, still others to walk on water. By all the pagans he was revered and glorified as a chief priest and most wise servant of their vile gods. Many turned to him in their needs, and he helped them by means of the demonic power with which he was filled: with some he cooperated in their adulteries, with others in anger, enmity, revenge, jealousy. Already he was entirely in the depths of hell and in the jaws of the devil; he was a son of gehenna, a partaker of the demonic inheritance and of their eternal perdition. But the Lord, who does not desire the death of a sinner, in His unutterable goodness and His mercy which is not conquered by the sins of men, deigned to seek out this lost man, to draw out of the abyss one who was mired in the filth of the depths of hell, and to save him in order to show to all men His mercy; for there is no sin which can conquer His love of mankind.

He saved Cyprian from perdition in the following way.

There lived at that time in Antioch a certain maiden whose name was Justina. She came from pagan parents; her father was a priest of the idols, Aedesius by name, and her mother was called Cledonia. Once, sitting at the window of her house, this maiden, who had then already reached womanhood, by chance heard the words of salvation out of the mouth of a deacon who was passing by, whose name was Praylius. He spoke of our Lord Jesus Christ's becoming man, that He had been born of the Most Pure Virgin and, having performed many miracles, had deigned to suffer for the sake of our salvation, had risen from the dead with glory, ascended into the heavens, and sits at the right hand of the Father and reigns eternally. This preaching of the deacon fell on good soil, into the heart of Justina, and began quickly to bring forth fruit, uprooting in her the thorns of unbelief. Justina wished to be instructed in the Faith by this deacon better and more completely, but she did not dare to seek him out, being restrained by a maiden's modesty. However, she secretly went to the church of Christ, and often hearing the word of God, with the Holy Spirit acting in her heart, she came to believe in Christ.

Soon she convinced her mother of this also, and then brought to the faith her aged father as well. Seeing the understanding of his daughter and hearing her wise words, Aedesius reflected within himself thus: "The idols are made by the hands of men and have neither soul nor breath, and therefore how can they be gods?" While he was reflecting on this, once at night he saw during sleep, by Divine consent, a wondrous vision: he saw a great multitude of light-bearing Angels, and in their midst was the Saviour of the world, Christ, Who said to him: "Come to Me, and I will give you the Kingdom of Heaven."

After rising in the morning, Aedesius went with his wife and daughter to the Christian Bishop, whose name was Optatus, begging him to instruct them in the Faith of Christ and to perform upon them holy Baptism. At the same time he informed him of the words of his daughter and of the angelic vision which he had seen himself. Hearing this, the Bishop rejoiced at their conversion, and having instructed them in the Faith of Christ, he baptized Aedesius, his wife Cledonia, and their daughter Justina; and then, having given them communion of the Holy Mysteries, he let them go in peace.

When Aedesius had become strengthened in the Faith of Christ, the Bishop, seeing his piety, made him a presbyter. After this, having lived virtuously and in the fear of God for a year and six months, Aedesius in holy faith came to the end of his life. As for Justina, she valiantly struggled in the keeping of the Lord's commandments, and having come to love her Bridegroom Christ, she served Him with fervent prayers, in virginity and chastity, in fasting and great abstinence. But the enemy, the hater of the human race, seeing such a life, envied

her virtues and began to do harm to her, causing various misfortunes and sorrows.

At that time there lived in Antioch a certain youth named Aglaias, the son of wealthy and renowned parents. He lived luxuriously, giving himself entirely over to the vanity of this world. Once he saw Justina as she was going to church, and he was struck by her beauty. The devil instilled shameful intentions into his heart. Being inflamed with lust, Aglaias by all means strove to gain the good disposition and love of Justina and by means of deception to bring the pure lamb of Christ to the defilement which he planned. He observed all the paths by which the maiden would walk, and, meeting her, would speak to her cunning words, praising her beauty and glorifying her; showing his love for her, he strove to draw her into fornication by a cunningly-woven net of deceptions. The maiden, however, turned away from him and fled from him, despising him and not desiring even to hear his deceptive and cunning speeches. But the youth did not grow cool in his desire of her beauty, and he sent to her the request that she should agree to become his wife.

She, however, replied to him: "My Bridegroom is Christ; Him I serve, and for His sake I preserve my purity. He preserves both my soul and my body from every defilement."

Hearing such a reply from the chaste maiden, Aglaias, being instigated by the devil, became yet more inflamed with passion. Not being able to deceive her, he intended to seize her by force. Having gathered to his aid some foolish youths like himself, he waylaid the maiden in the path along which she usually walked to church for prayer; there he met her and, seizing her, began dragging her by force to his house. But she began loudly to scream, beat him in the face, and spat on him. The neighbors, hearing her wails, ran out of their houses and took the immaculate lamb, St. Justina, from the hands of the impious youth as from the jaws of a wolf. The disorderly youths scattered, and Aglaias returned with shame to his house. Not knowing what more to do, he decided, with the increase of impure lust in him, upon a new evil deed: he went to the great sorcerer and magician Cyprian, the priest of the idols, and having informed him of his sorrow, begged his help, promising to give him much gold and silver. Having heard out Aglaias, Cyprian comforted him, promising to fulfill his desire. "I will so manage," he said, "that the maiden herself will seek your love and will feel passion for you even stronger than that which you have for her."

Having thus consoled the youth, Cyprian let him go, full of hope. Then, taking the books of his secret art, he invoked one of the impious spirits who, he was sure, could soon inflame the heart of Justina with passion for this youth. The demon willingly promised to fulfill this and proudly said:

> "This deed is not difficult for me, because many times I have shaken cities, crumbled walls, destroyed houses, caused the shedding of blood and patricide, instilled hatred and great anger between brothers and spouses, and have brought to sin many who have given a vow of virginity. In monks who have settled in mountains and were accustomed to strict fasting and have never even thought about the flesh, I have instilled adulterous lust and instructed them to serve fleshly passions; people who have repented and turned away from sin, I have converted back to evil deeds; many chaste people I have thrown into fornication. Will I really be unable to incline this maiden to the love of Aglaias? Indeed, why do I speak? I will swiftly show my powers in very deed. Take this powder" (here he gave him a vessel full of something) "and give it to this youth; let him sprinkle the house of Justina with it, and you will see that what I have said will come to pass."

Having said this, the demon vanished. Cyprian called Aglaias and sent him to sprinkle the house of Justina secretly with the contents of the demon's vessel. When this had been done, the demon of fornication entered the house with the flaming arrows of fleshly lust in order to wound the heart of the maiden with fornication, and to ignite her flesh with impure lust.

Justina had the custom every night to offer up prayers to the Lord. And behold, when, according to custom, she arose at the third hour of the night and was praying to God, she suddenly felt an agitation in her body, a storm of bodily lust and the flame of the fire of gehenna. In such agitation and inward battle she remained for quite a long time; the youth Aglaias came to her mind, and shameful thoughts arose in her. The maiden marvelled and was ashamed of herself, feeling that her blood was boiling as in a kettle; now she thought about that which she had always despised as vile. But in her good sense Justina understood that this battle had arisen in her from the devil; immediately she turned to the weapon of the sign of the cross, hastened to God with fervent prayer, and from the depths of her heart cried out to Christ her Bridegroom:

> "O Lord, my God, Jesus Christ! Behold how many enemies have risen up against me and have prepared a net in order to catch me and take away my soul. But I have remembered Thy name in the night and have rejoiced, and now when they are close about me I hasten to Thee and have hope that my enemy will not triumph over me. For thou knowest, O Lord my God, that I, Thy slave, have preserved for Thee the purity of my body and have entrusted my soul to Thee. Preserve Thy sheep, O good Shepherd; do not give it over to be eaten by the beast who seeks to devour me; grant me victory over the evil desire of my flesh."

Having prayed long and fervently, the holy virgin put the enemy to shame. Being conquered by her prayer, he fled from her with shame, and again there came a calm in Justina's body and heart; the flame of desire was quenched, the battle ceased, the boiling blood was stilled. Justina glorified God and sang a song of victory.

The demon, on the other hand, returned to Cyprian with the sad news that he had accomplished nothing. Cyprian asked him why he had not been able to conquer the maiden. The demon, even against his will, revealed the truth: "I could not conquer her because I saw on her a certain sign of which I was afraid."

Then Cyprian called a yet more malicious demon and sent him to tempt Justina. He went and did much more than the first one, falling upon the maiden with great rage. But she armed herself with fervent prayer and laid upon herself yet a more powerful labor: she clothed herself in a hair shirt and mortified her flesh with abstinence and fasting, eating only bread and water. Having thus tamed the passions of her flesh, Justina conquered the devil and banished him with shame. And he, like the first one, returned to Cyprian without accomplishing anything.

Then Cyprian called one of the princes of the demons, informed him about the weakness of the demons he had sent, who could not conquer a single maiden, and asked help from him. This prince of demons severely reproached the other demons for their lack of skill in this matter and for their inability to arouse passion in the heart of the maiden. Having given hope to Cyprian and promised to seduce the maiden by other means, he took on the appearance of a woman and went to Justina. And he began to converse piously with her, as if desiring to follow the example of her virtuous life and her chastity. Conversing in this way, he asked the maiden what kind of reward there might be for such a strict life and for the preservation of purity.

Justina replied that the reward for those who live in chastity is great and beyond words, and that it is very remarkable that people do not in the least concern themselves for such a great treasure as angelic purity. Then the devil, revealing his shamelessness, began with cunning words to tempt her, saying:

> "But then how could the world exist? How would people be born? After all, if Eve had preserved her purity, how would the human race have increased? In truth marriage is a good thing, being established by God Him—self; the Sacred Scripture also praises it, saying: *Let marriage be had in honor among all, and the bed undefiled*[133]. And many saints of God also—did they not enter into marriage, which God gave them as a consolation, so that they might rejoice in their children and praise God?"

Hearing these words, Justina recognized the cunning deceiver, the devil, and, more skillful than Eve, conquered him. Without continuing this conversation, she immediately fled to the defense of the Cross of the Lord and placed its honorable sign on her forehead; and her heart she turned to Christ her Bridegroom. And the devil immediately vanished with yet greater shame than the first two demons.

In great disturbance, the proud prince of the demons returned to Cyprian, who, finding out that he had not managed to do anything, said to him:

> "Can it be that even you, a prince powerful and more skillful than others in such matters, could not conquer the maiden? Who then among you can do anything with this unconquerable maiden's heart? Tell me by what weapon she battles with you, and how she makes powerless your mighty power?"

Being conquered by the power of God, the devil unwillingly acknowledged: "We cannot behold the sign of the Cross, but flee from it, because it scorches us like fire and banishes us far away."

Cyprian became angry at the devil because he had put him to shame, and reproaching the demon, he said: "Such is your power that even a weak virgin conquers you!"

Then the devil, desiring to console Cyprian, attempted yet another undertaking: he took on the form of Justina and went to Aglaias with the

133 Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
Hebrews 13 1-4

hope that, having taken him for the real Justina, the youth might satisfy his desire, and thus neither would the weakness of the demons be revealed, nor would Cyprian be put to shame. And behold, when the demon went to Aglaias in the form of Justina, the youth leaped up in unspeakable joy, ran to the false maiden, embraced her and began kissing her, saying: "How good it is that you have come to me, fair Justina!"

But no sooner had the youth pronounced the word "Justina" than the demon immediately disappeared, being unable to bear even the name of Justina. The youth became greatly afraid and, running to Cyprian, told him what had happened. Then Cyprian by his sorcery gave him the form of a bird and, having enabled him to fly in the air, he sent him to the house of Justina, advising him to fly into her room through the window. Being carried by a demon in the air, Aglaias flew on the roof. At this time Justina happened to look through the window of her room. Seeing her, the demon left Aglaias and fled. At the same time, the phantom appearance of Aglaias also vanished, and the youth, falling down, was all but dashed to pieces. He grasped the edge of the roof with his hands and, holding on to it, hung there; and if he had not been let down to the ground by the prayer of St. Justina, the impious one would have fallen down and been killed.

Thus, having achieved nothing, the youth returned to Cyprian and told him of his woe. Seeing himself put to shame, Cyprian was greatly grieved and thought himself of going to Justina, trusting in the power of his sorcery. He turned himself into a woman and into a bird, but he did not manage to reach as far as the door of the house of Justina before his false appearances disappeared, and he returned with sorrow.

After this Cyprian began to gain revenge for his shame, and by his sorcery he brought diverse misfortunes on the house of Justina and on the houses of all her relatives, neighbors and friends, as once the devil had done to righteous Job[134]. He killed their animals, he struck down their slaves with plagues, and in this way he brought them to extreme grief. Finally, he struck with illness Justina herself, so that she lay in bed and her mother wept over her. Justina, however, comforted her mother with the words of the Prophet David: *I shall not die, but live, and I shall tell of the works of the Lord*[135].

Not only on Justina and her relatives, but also on the whole city, by God's allowance, did Cyprian bring misfortune as a result of his untamable rage and his great shame. Plagues appeared in the animals and various diseases among men; and the rumor spread, through the activity of the demons, that the great sorcerer Cyprian was punishing the city for Justina's opposition to him. Then the most honorable citizens went to Justina and with anger tried to persuade her not to grieve Cyprian any longer, and to become the wife of Aglaias, in order to escape yet greater misfortunes for the whole city because of her. But she calmed them by saying that soon all the misfortunes which had been brought about with the help of Cyprian's demons would cease. And so it happened. When St. Justina prayed fervently to God, immediately all the demonic attacks ceased; all were healed from the plagues and recovered from their diseases. When such a change occurred, the people glorified Christ and mocked Cyprian and his sorcerer's cunning, so that from shame he could not show himself among men and he avoided meeting even friends.

Having become convinced that nothing could conquer the power of the sign of the cross and the name of Christ, Cyprian came to his senses and said to the devil:

> "O destroyer and deceiver of all, source of every impurity and defilement! Now I have discovered your infirmity. For if you fear even the shadow of the cross and tremble at the name of Christ, then what will you do when Christ Himself comes to you? If you cannot conquer those who sign themselves with the sign of the cross, then whom will you tear away from the hands of Christ? Now I have understood what a non-entity you are; you are not even able to take revenge! Listening to you, I, wretched one, have been deceived, and I believed your tricks. Depart from me, accursed one, depart! For I must entreat the Christians that they might have mercy on me. I must appeal to pious people, that they might deliver me from perdition and be concerned over my salvation. Depart, depart from me, lawless one, enemy of truth, adversary and hater of every good thing!"

Having heard this, the devil threw himself on Cyprian in order to kill him; attacking him, he began to beat and strangle him. Finding no defense anywhere, and not knowing how to help himself and be delivered from the fierce hands of the demon, Cyprian, already scarcely alive, remembered the sign of the cross, by the power of which Justina had opposed all the demons' power, and he cried out: "O God of Justina, help me!"

Then, raising his hand, he made the sign of the cross, and the devil immediately leaped away from him like an arrow shot from a bow. Gaining

134 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.
Job 1 13-22

135 The LORD is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of

courage, Cyprian became bolder, and calling on the name of Christ, he signed himself with the sign of the cross and stubbornly opposed the demon, cursing and reproaching him. As for the devil, standing far away from him and not daring to draw near to him out of fear of the sign of the cross and the name of Christ, he threatened Cyprian in every manner, saying: "Christ will not deliver you out of my hands!" Then, after long and fierce attacks on Cyprian, the demon roared like a lion and went away.

Then Cyprian took all his books of magic and went to the Christian Bishop Anthimus. Falling to the feet of the Bishop, he entreated him to have mercy on him and to give him holy Baptism. Knowing that Cyprian was a great sorcerer, feared by all, the Bishop thought that he had come to him with some kind of trick, and therefore he refused him, saying: "You do much evil among the pagans; leave the Christians in peace, lest you speedily perish." Then Cyprian with tears confessed everything to the Bishop and gave him his bocks to be burned. Seeing his humility, the Bishop instructed him and taught him the holy faith, and then commanded him to prepare for Baptism; and his books he burned before all the believing citizens.

Leaving the Bishop with a contrite heart, Cyprian wept over his sins, sprinkled ashes on his head, and sincerely repented, calling out to the true God for the cleansing of his iniquities. Coming the next day to church, he heard the word of God with joyful emotion, standing among the believers. And when the deacon commanded the catechumens to go out, declaring: "Ye catechumens depart," and certain ones were already going out, Cyprian did not wish to go out, saying to the deacon: "I am a slave of Christ; do not chase me out of here." But the deacon said to him: "Since you have not yet been given holy Baptism, you must go out of the church."

To this Cyprian replied:

> "As Christ my God liveth, Who has delivered me from the devil, Who has preserved the maiden Justina pure, and has had mercy on me—you will not chase me out of the church until I become a complete Christian."

The deacon related this to the Bishop, and the Bishop, seeing the fervor of Cyprian and his devotion to the faith of Christ, called him up and immediately baptized him in the name of the Father and the Son and the Holy Spirit.

Finding out about this, St. Justina gave thanks to God, distributed much alms to the poor, and made an offering in church. And Cyprian, on the eighth day after his Baptism, was made a reader by the Bishop; on the twentieth day he was made subdeacon, and on the thirtieth day a deacon; and in a year he was ordained priest. Cyprian completely changed his life; with every' day he increased his struggles, and constantly weeping over his previous evil deeds, he perfected himself and ascended from virtue to virtue. Soon he was made Bishop, and in this rank he led such a holy life that he equalled many great saints. At the same time he zealously took care of the flock of Christ which had been entrusted to him. St. Justina the maiden he made a deaconess, and then entrusted to her a convent, making her abbess over other Christian maidens. By his conduct and instruction he converted many pagans and acquired them for the Church of Christ. Thus, idol worship began to die out in that land, and the glory of Christ increased.

Seeing the strict life of St. Cyprian, his concern for the faith of Christ and for the salvation of human souls, the devil ground his teeth against him and inspired the pagans to slander him before the governor of the eastern region, saying that he had put the gods to shame, had converted many people away from them, and was glorifying Christ, Who was hostile to their gods. And so, many impious ones came to the governor Eutolmius, who was then governing those regions, and made slanders against Cyprian and Justina, accusing them of being hostile to their gods and to the emperor and to all authorities, saying that they were disturbing the people, deceiving them, and leading them in their footsteps, disposing them to worship the crucified Christ. At the same time they asked the governor to give Cyprian and Justina over to death for this. Having heard their request, Eutolmius commanded that Cyprian and Justina be seized and placed in prison. Then, setting out for Damascus, he took them with him in order to make judgment upon them.

And when they had brought the prisoners of Christ, Cyprian and Justina, to him, he asked Cyprian:

> "Why have you changed your earlier glorious way of life, when you were a renowned servant of the gods and brought many people to them?"

St. Cyprian related to the governor how he had found out the infirmity and the deception of the demons and come to understand the power of Christ, which the demons feared and before which they trembled, disappearing from before the sign of the precious cross; and likewise he explained the reason for his conversion to Christ, for Whom he declared his readiness to die. The torturer did not

the LORD. The LORD hath chastened me sore: but he hath not given me over unto death.
Psalm 118 14-18

accept the words of Cyprian in his heart, but being unable to reply to them, he commanded that the Saint be hung up and his body scraped, and that St. Justina be beaten on the mouth and eyes. For the whole time of the long torments they ceaselessly confessed Christ and endured everything with thanksgiving. Then the torturer imprisoned them and strove by kind exhortation to return them to idol worship. When he was unable to convince them, he commanded that they be thrown into a cauldron; but the boiling cauldron did not cause them any harm, and they glorified God as if they were in some cool place.

Seeing this, one priest of the idols, by name Athanasius, said: "In the name of the god Aesculapius, I also will throw myself into this fire and put to shame those sorcerers." But hardly had the fire touched him than he immediately died.

Seeing this, the torturer became frightened, and not desiring to judge them further, he sent the martyrs to the governor Claudius in Nicomedia, describing all that had happened to them. This governor condemned them to be beheaded with the sword. When they were brought to the place of execution, Cyprian asked a little time for prayer, so that Justina might be executed first; he feared that Justina would become frightened at the sight of his death. But she joyfully bent her head under the sword and departed unto her Bridegroom Christ. Seeing the innocent death of these martyrs, a certain Theoctistus, who was present there, greatly pitied them and, being inflamed in his heart towards God, he fell down to St. Cyprian and, kissing him, declared himself a Christian. Together with Cyprian he also was immediately condemned to be beheaded.

Thus they gave over their souls into the hands of God, their bodies however, lay for six days unburied. Certain of the strangers who were there secretly took them and brought them to Rome, where they gave them to a certain virtuous and holy woman whose name was Rufina, a relative of Claudius Caesar. She buried with honor the bodies of the holy martyrs of Christ: Cyprian, Justina, and Theoctistus. At their graves many healings occurred for those who came to them with faith. (Their martyrdoms occurred toward the end of the third century—according to some, in about the year 268, but according to others, in 304.)

By their prayers may the Lord heal also our afflictions of body and soul! Amen.

Some miracles of Saints Cyprian and Justina

In 19th-Century Russia

The devout maiden R. was subjected to the same temptation as was once the holy Martyr Justina: she was pursued by a certain man who, seeing that all his efforts to arouse in her a mutual love for him remained futile, turned to a sorcerer, and with his help began to direct magic spells against her. Being forewarned about this through a faithful servant-woman, and beginning to feel in herself the action of the enemy's power, this maiden had no one from whom to seek help except God, for she had no acquaintance with anyone of spiritual life. One night the above-mentioned servant-woman saw a dream wherein a tall monk entered her lady's room and led her out in a monastic garment. Soon after this, Elder Anthony of Optina visited this family, although he had not known them before. In this important visit was clearly expressed the providence of God for this family, as well as the manifest activity of demons… When he entered the house (as he later wrote this maiden), "at first I encountered a whole crowd of demons who with abusive language forbade me to enter, but the Lord drove them away… Even though I did not know the history of your last two years, it was not for nothing that I advised you to pray to the holy Martyr Justina the virgin, for your situation then was very similar to hers, as I recently found out, and with my whole soul I thank God with tears that your holy soul has been delivered from the nets which had caught it!" The servant—woman, when she saw Father Anthony, recognized that it was precisely he that she had seen in her dream.

The Elder understood that the only salvation for this maiden was to go to a convent. But her relatives did not wish even to hear of this, and Father Anthony did not find it possible or profitable to persuade them; and therefore he only prayed for her deliverance from the enemy's nets that surrounded her, and by his letters strengthened her in her torment from the invisible power of demons, which had been brought against her by the sorcerer… By the prayers of Father Anthony, R's mother unexpectedly gave her consent for her to enter a convent… However, the sorcerer boasted

that he would drag her even out of the convent. And indeed, the young novice continued to feel within herself the action of the enemy's power, having repose neither day nor night; and again she found strength in the prayers and counsel of Father Anthony. The young sufferer received final deliverance from the temptation of the enemy that tormented her through the prayers of the great contemporary hierarch, now reposed, Metropolitan Philaret of Moscow. Once he appeared to her in a dream, read the 60th Psalm, ordered her to repeat after him all the verses of it, and then gave her the command to read this Psalm daily. On awakening, she felt that the temptation which had been tormenting her for many years had completely departed from her.

(Elder Anthony concludes his letter to this maiden, who was then still suffering the effects of her experience:) "Be full of hope. You and I, even lying flat in bed, will be saved by the prayers of the saints for us; for if the prayer of even a single saint can give much help, then when all the saints start to pray for us, without any doubt the Kingdom of Heaven will be ours!" (Translated from Hieromonk Clement Sederholm, *Optina Elder Anthony*, St. Herman of Alaska Brotherhood, 1973, pp. 100–103, and *The Letters of Abbot Anthony*, Optina edition, 1869, pp. 381-2.)

In 20th-century Greece

FROM THE TIME when, by the grace of God, our monastery was founded in 1961, our protectors, Saints Cyprian and Justina, have worked many miracles through their intercession, especially for those suffering from satanic influence or the effects of black magic.

A few years ago, after the Sunday Liturgy, while the abbot was still in the altar taking off his vestments, a young man, about 30 years old, came to one of the side doors of the iconostasis and in tears said: "Father, save me, help, my home is falling apart. I have been married 25 days now, but they have done something to me and I can't get close to my wife. We live as brother and sister, and now we're so much in the hold of nerves and quarrelling, that if it continues, we will separate."

The abbot tried to calm him, and advised him that when he and his wife had repented of their sins, they should confess, and after fasting three days, they should come to the monastery so that a Vigil and Divine Liturgy could be served in their name.

They did as instructed, prepared and came; the Vigil was celebrated and prayers of exorcism were read over them, and in the morning they left for home. Next Sunday the young man came to the monastery again, but this time full of joy, and he told with great emotion what had happened. "When we left here on Thursday morning, we returned home and found my father very disturbed. When I asked him what was wrong, he said: 'Something fearful happened last night. While I was sleeping, there appeared before me a tall old man with grey hair and beard, who woke me up and said: 'Get up, my child, and dig there there (he showed me the exact place) to find your son's magic charm.' After that he disappeared. I was so frightened that I stayed in bed waiting for it to get light.' " (It is evident that the tall old man who appeared was St. Cyprian, who went, while the Vigil was being celebrated and the prayers being read, to the couple's house to reveal to his father this demonic business.)

The young man continued: "I asked my father where the old man told him to dig. He showed me, and forty centimeters down I found these strange things." He gave the abbot a white handkerchief with a large knot, which proved when opened to contain the dust of a dead body and the couple's initials. Exorcisms were read over it, and the young man left again. Two days later the abbot saw an old woman kneeling and weeping before the icon of St. Cyprian and St. Justina. When asked what had happened, she replied that she was the' mother of the young man from Aspopyrgo, and from the day they had come to the monastery, they had been completely well, and were living in great happiness. She had come to thank the Saints, full of gratitude for the great gift they had given. (By Archimandrite Cyprian of the Monastery of Sts. Cyprian and Justina; translation first published in *The Old Calendarist*, monthly publication of the St. George Information Service, London, England, June. 1975.)

136 *Auschwitz, beginning of a new era? : Reflections on the Holocaust* : papers given at the International Symposium on the Holocaust, held at the Cathedral of Saint John the Divine, New York City, June 3 to 6, 1974

137 Word 3, Ch. 1

138 The Ladder, Step 28, III

139 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord Luke 1 13–17

140 Book of Needs, Order of Confession

141 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matthew 18 15–18

142 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy,

and not sacrifice: for I am not come to call the righteous, but sinners to repentance
Matthew 9 12–13

143 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
Matthew 5 22–24

144 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Thomas Hopko [†2015]

CHRISTIANITY AND JUDAISM
DID JESUS FULFILL THE OLD TESTAMENT?

St. Vladimir Theological Quarterly, Volume 18, Number 4/1974, pp. 213–217

Recently at a symposium[136] held at the Episcopal Cathedral of St. John the Divine in New York, I had the opportunity to become better aware of a significant new approach, primarily on the part of Roman Catholics, to the relationship between Christianity and Judaism. The advocates of this approach were Gregory Baum, Rosemary Ruether, Monika Hellwig, John Pawlikowski, Claire Huchet-Bishop and others. The central point of their position is that Christians must stop teaching that Jesus Christ is the "fulfillment" of the Old Testament, because this teaching is theologically incorrect and morally dangerous.

The doctrine that Jesus has fulfilled the Old Testament is considered to be theologically incorrect because, according to this view, Jesus did not, as a matter of fact, fulfill the expectations of the messiah held by the Jews. The Jews, it is claimed, were and still are, looking for a messiah who will establish justice on the earth, punish the wrongdoers, effect a cosmic transfiguration and bring the Kingdom of God in power—all of which Jesus of Nazareth did not do.

The fact that both Jews and Gentiles through the ages and today have thought and believed that Jesus is the Messiah, who has fulfilled the Old Testament in his own person and offers the experience of the messianic age to all men in the mystical life of the New Testament Church, and that this same Jesus will come again at the end of the ages to establish the Kingdom of God with power throughout the whole of creation, does not alter the fact, in the view of these authors, that the Jews as God's chosen people were not and are not expected to believe this, since God Himself did not expect them to do so. In a word, God's original covenant with Israel according to the Law stands by the will of God until the end of the world, and Christians should recognize and affirm the religious and spiritual legitimacy of non-Christian Judaism as God's will until the end of the ages. This means, on a practical level, that Christians must understand and present Christianity as a partial and limited "religion," co-existing necessarily with Judaism as well as with all of the other "religions" of the world, since these also are revelations of God, each witnessing in its own way to the richness of divine action in the world and moving in its own direction toward the final consummation of all things in God.

In order for Christians to make their position very clear about the partial and, one might say, private and personal character of the Christian "religion," all missions and attempts at the conversion of Jews, as well as adherents of other religious traditions, should cease, and only those converts should be accepted into the Christian faith who wish to come for reasons of their own, whose non- acceptance would be a violation of their personal liberties and individual rights. Thus, Christians are called to present their "religious tradition" as in no way truer, fuller or better than any other, and to give a new interpretation of the New Testament scriptures in which, it is conceded, the universal and perfect character of the Christian faith is clearly proclaimed. In this "new interpretation," it is said, the New Testament writings have to be understood

in the light of the peculiar situation of the early Church, in which the universal claims of the faith were sociologically and psychologically natural and even, in a sense, justifiable.

A fledgling new religion under the strain of persecution is allowed hyperbolic and exaggerated proclamations. This was the case of early Christianity. But such proclamations can no longer be considered as valid or true, particularly in times and places where Christian power dominates, and where such theology has a different sociological impact. The apostolic scriptures must be appreciated in "historical perspective" on the basis of "sound scholarship" in the context of our new "sociological conditions" and in the light of our new and more advanced "religious consciousness." Practically this means that much of the New—and even the Old—Testament scriptures, especially those passages employed for Christian instruction and inspiration and traditionally read in the context of "fullness" and "fulfillment," must be carefully explained, or textually altered, or perhaps even omitted altogether, in order not to continue to give the wrong impression that the Christian faith has in fact a universal significance which makes it "superior" to Judaism and to the other religions of man. In addition, Christians are urged to read—especially in their official liturgical assemblies—writings of modern Jewish authors, as well as those of other religions, in order to impress the fact very clearly upon themselves that others besides Christians have received wisdom and insight from God, and that their religious traditions are in no way inferior to those of the Christians, and most certainly are not sterile, impotent and dead.

Essential to this new approach to non-Christian religion, this veritable "new theology," and underlying it, is the teaching that the "old theology" of Christians was not only theologically wrong, but morally dangerous. Because classical Christian scripture, theology, liturgy and preaching proclaimed Christ as "the fulfillment of the law and the prophets," with the Christian Church as the fulfillment of Israel, as God's chosen people in the final and everlasting covenant, there naturally emerged not merely the false claim of superiority of the Christian "religion" over all others, but the false and dangerous claim of superiority of the Christians themselves. This false superiority gave Christians the right to foster hatred and contempt not merely for other religious traditions but for the adherents of these traditions as well, primarily the Jews, and as such inevitably led to the infamous and despicable persecutions, inquisitions, pogroms, holy wars and holocausts of which Christian history is full. Therefore the "new theology" must be accepted and practiced immediately as the only hope for the end of religious oppression, persecutions and murders, to which the old "fulfillment theology" has necessarily led its advocates and their zealous and unenlightened supporters.

In response to this general view, as least two basic questions must be asked. First, can Christians admit that Jesus of Nazareth is not to be understood by all people as the personal fulfillment of the law and the prophets of Israel; the fulfillment and personal realization of all that is true, right and perfect in man; the fulness of God in human, fleshly form? And secondly, is it really true that, if one believes Jesus to be the Messiah of Israel, the unique incarnate Son of God, by whom, in whom and for whom all things were made, he or she inevitably is led to depreciate and degrade all other people and their religious views and practices in a way that necessarily results in contempt, hatred, ridicule, persecution and finally even annihilation?

In the first place, I believe that the position according to which Jesus is "in some sense" the Messiah for Christians, and in no sense the Messiah for Jews and for those of other religions, is untenable.

Jesus is either God's Messiah for all people or for none. Although it may be held-and I believe this-that God from eternity knew, as a matter of fact, that Judaism would persist as a religious tradition after the coming of Jesus, a tradition in which the truth and holiness of the law of God would be loved and cherished by many who would be the victims of the contempt, ridicule, hatred and violence of countless Christians whose attitudes and actions must be condemned in the name of Jesus, it still can in no way be contended that God willed, planned or caused things to be this way. The fact of the persistence of Judaism as a religion in the world after Jesus, and the fact of sin and wickedness among members of the Christian community cannot be the basis for a new theology about God and men, and Christ and the Church.

To proclaim Jesus as the Christ does not mean that Christians have any claims to personal or communal superiority, and their faith most certainly does not by itself lead to the persecution of others. Nothing is more foreign to the teaching of Jesus himself, of the apostles, of the martyrs and saints of the Church, than contempt and persecution of others. Once again, the fact that Christians at times have been contemptuous of others and have committed violent, criminal acts, cannot

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
Matthew 6 20–34

145 Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.
John 14 1–4

146 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
Matthew 6 5–7

147 Alphabetical Patericon, St. Arsenius the Great

148 St. Isaac the Syrian, Word 41

149 St. John Carpathian, Ch. 13. Philokalia, Part 3

alter another fact: that "the Truth is in Jesus" who condemns every falsehood and sin, and who gives his own life for the life of the world. The sins of Christians can only be deplored and condemned. They cannot serve as the basis for revision of the New Testament faith.

If it were true, however, that the "fulfillment" teaching about Jesus necessarily leads to hatred and persecution of others, there would clearly be no hope for any genuine spiritual union among men on the basis of a universal view of reality, whether Christian or not, because a universal view necessarily corrupts and leads to hatred and persecution of those who do not hold it. The only safeguard against religious violence would be religious relativism: the affirmation, on the one hand, that all religious traditions are partial, and, on the other hand, that all theological views and spiritual practices must be affirmed as true and valuable for their respective proponents, however opposed and contradictory they may be in themselves. In other areas of human endeavor, including the sciences, such an attitude would be rejected as illogical and absurd. The truth does not corrupt. It liberates and vivifies. This must be so in the religious, as well as any other area. Jesus cannot be the Messiah for some and not for others, The Way, The Truth and The Life for some and not for all. He must either be God's incarnate Son for all men, or for none.

Christians and Jews are united in their commitment to follow the way of the law and the prophets—and call all men to do so—by affirming the Truth and the Right wherever and in whomever the Truth and the Right are found, by denying every falsehood and sin, also whenever and in whomever they are found, and by questioning and searching in areas where obscurity remains, always and everywhere, with spiritual, mental and moral testing and debate as the only means of correction and persuasion. If Christians believe that the Truth is in Jesus, they must prove it by intellectual argument and spiritual demonstration. If Jews—or anyone else—believe that the Truth is not in Jesus, they must also say why not, and prove it by logical argument and spiritual witness. But to dismiss the problem by a new theology of the kind now being offered leads nowhere and helps no one, Christian or Jew or anyone at all.

150 St. Macarius the Great, Word 1, Ch. 1; Word 7, Ch. 1

151 Lives of the Saints, Oct. 2

152 The Ladder, Step 27:56

153 Cf. Word 56 of St. Isaac the Syrian

154 St. Nilus of Sinai, On Prayer, Philokalia, Pt. IV

155 Job 1–2

156 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thessalonians 5 14–23

157 St. Nilus Sorsky, Word 3

158 St. Macarius the Great, Word 7, Ch. 31

159 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the

May 28

"Only a proud man is always prepared to equate **Christ** with other great men. However, it is obvious at first glance that great men are one thing and the **Lord Christ** another, just as creation is one thing and the Creator another. **Christ** is not only great but He is the Creator and Source and Inspirer of everything truly great in the history of mankind. While in exile and misery on the island of St. Helena, **Napoleon**, a man of transient greatness, uttered these words: *"Alexander, Caesar, Hannibal, Louis XIV, with all their genius, are nothing. They have conquered the world and were unable to gain one friend. And behold,* ***Christ*** *calls and instantly entire generations are united in a bond closer and stronger than the bond of blood.* ***Christ*** *ignites the fire of love which consumes all egoism and surpasses any kind of love whatever."*

Saint Ignatius Brianchaninov
Bishop of the Caucasus and Stavropol
†1867

ON PRAYER

Chapter II

Orthodox Life, No. 5, September-October 1968, pp. 18–30

HOLY, GREAT, SALUTARY for the soul is the labor of prayer. It is the chief and the first among monastic labors. All other labors are labors that serve this labor; they are undertaken only so that the labor of prayer might be carried out more successfully, so that the fruits of prayer would be more abundant. "The head of every pious dwelling," said St. Macarius the Great, "and the summit of all good deeds is constant dwelling in prayer[137]".

What human condition could be loftier, could be compared with the condition of the man who is admitted to conversation by prayer with the King of kings, with the God of gods, with the Creator and almighty Master of all things visible and invisible, material and spiritual creations?

According to the importance of the exercise of prayer, this exercise needs a considerable preliminary preparation[138].

Of those wishing to approach the King of kings. He requires a state of mind and mood of heart well-pleasing to Him[139], that state of mind and that mood of heart by which all the righteous of the Old and New Testaments drew near to Him and pleased Him. Without this state of mind and mood of heart access is impossible; attempts and exertions to access are vain.

You who wish to approach God, and to become His own by constant dwelling in prayer, be cautious. Diligently investigate your state of mind: are you not tainted by some false teaching? Do you follow in exactness and without exception the teaching of the Eastern, the one, true, holy, apostolic Church[140]? If someone *neglect to hear the Church*, said the Lord to His disciple, *let him be unto thee as an heathen man and a publican*, alien to God, enemies of God[141]. What significance can the prayer have for him who is in a state of enmity to God, in a state of alienation from God?

Awareness of one's sinfulness, awareness of one's impotence, of one's nothingness is the necessary condition for prayer to be mercifully accepted and heard by God. All the saints laid as the foundation of prayer the awareness and confession of their sinfulness and the sinfulness of all mankind. The holiness of a man depends on the awareness and confession of this sinfulness. He Who grants holiness to men for their repentance said: *I am not come to call the righteous, but sinners to repentance*[142].

You who wish to occupy yourself with the labor of prayer! first, before you enter on this labor, strive to forgive everyone who insulted, slandered, disgraced you, everyone who did you any harm whatsoever. He, before Whom you intend to stand in prayer, commands you: *If thou bring thy gift* of prayer *to the* heavenly *altar* of the King of kings,

God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.
1 Peter 5 5–11

160 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
1 Corinthians 10 9–13

161 St. Macarius the Great, Word 4, Ch. 7

162 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
Revelation 2 7; St. Macarius the Great, Word 4:5

163 St. Macarius the Great, Word 4:6

164 An example of struggle with passions which arose can be seen in the life of St. Justina, Oct. 2.

165 St. Nilus Sorsky, Word 3

166 Luke 18

167 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke

him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith.
Luke 17 1–5

168 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you.
James 4 1–7

169 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.
James 1 5–10

170 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift[143].

Prepare yourself for prayer by freedom from infatuations and freedom from cares. From infatuations come cares. Held by infatuations, distracted by cares, your thought cannot rush unswervingly to God by prayer. *Ye cannot serve God and mammon: for where your treasure is, there will your heart be also. Therefore take no thought, saying. What shall we eat? or What shall we drink? Or, Wherewithal shall we be clothed? Seek ye* by assiduous, constant, prayers filled with compunction *the kingdom of God and his righteousness; and all these things shall be added unto you*[144]. Tear your mind and your heart away from the earth and all that is earthly, and it will not be uncomfortable for you to commence the unseen procession by prayer to heaven.

If you endure poverty, or grievous circumstances oppress you, or your enemy plots against you and persecutes you: do not pay attention—so that your attention during prayer might not be blown upon by any distraction whatever, by no disturbance whatsoever—do not pay attention to the reminders and thoughts brought to you of your poverty, of your circumstances, of your enemy. He Who has complete power over you, and over your circumstances, and over your enemy, says to His beloved: *Let not your hearts be troubled: ye believe in God; believe also in Me*[145].

When thou prayest, commands the Lord, *enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret*[146]. Whether you are a person in society or if you are alone, strive constantly to deepen yourself in your internal, spiritual closet, to close the doors of feelings and the tongue, to pray in secret with the mind and heart.

Having come to love the labor of prayer, come to love the solitude also of the material cell. Lock its doors for yourself and for others. Patiently endure the boredom of seclusion; it will not delay in being replaced by a most pleasant feeling. "Dwell in your cell," said the Holy Fathers, "it will teach you everything[147]", i.e. the monastic life, which is entirely concentrated in prayer.

Having come to love the labor of prayer, come to love silence; it will preserve the soul's powers unscattered, capable of constant prayer in the inner closet. Being accustomed to silence gives the possibility for silent prayer of the heart even among noisy crowds[148].

As a sacrifice to love for prayer, offer the pleasures of the feelings and intellectual pleasures, love of knowledge, curiosity; guard your soul from all external impressions, so that God might be impressed upon it, through the means of prayer. His all-holy, unknowable, spiritual Image does not endure to dwell in a soul choked up by images of the vain, material world passing by.

Do not admire visible nature; do not occupy yourself with contemplation of its beauties; do not waste precious time and powers of soul on acquiring knowledge provided by human sciences[149]. Make use of both powers and time for acquiring prayer, performing sacred service in your internal closet. There, inside yourself, prayer will open a spectacle which will attract to itself all your attention; it will provide you knowledge which the world cannot contain.

There, in the depth of the heart, you will see the fall of mankind, you will see your soul, killed by sin; you will see the grave; you will see hell; you will see demons; you will see chains and bonds; will see the flaming weapon of the Cherubini guarding the way to the tree of life, prohibiting to man entrance into the dwelling-place of paradise,—you will see many other mysteries hidden from the world and the sons of the world[150]. When this spectacle will be opened,—your gazes will become affixed on it; you will grow cold towards everything temporary and corruptible, with which you were in sympathy until now.

"Now or tomorrow, we shall die," said St. Andrew to the monk, diverting him from his attachment to the material and explaining the folly of such an attachment[151]. Very true words! a very true depiction of the indefinite length of our earthly life! If not today, tomorrow we shall die. Nothing is easier than dying. The most prolonged life, when we come to its end, turns out to be the briefest instant. Then why occupy ourselves with that which, by necessity, we must abandon, and abandon very soon. Better to study oneself by prayer, to study the life and world awaiting us, in which we will remain forever.

The solitude of the cell and the desert—the dwelling of prayer. "He who has tasted prayer," said St. John of the Ladder, "will run from gatherings; who, other than prayer, makes its lover as an onager that loves the desert, free from the need of society[152]?". If you want to initiate your soul into the work of prayer, betake yourself from the sight of the world, repudiate human society, conversations, and the customary reception of friends in your cell, even under the pretext of love. Set aside everything

which might interrupt and disturb your mystical conversation with God[153]. Dwell on earth and in human society like a wanderer. You are a wanderer. The earth is a hostelry. Unknown is the hour when you will be summoned. The summons is inevitable and inescapable; to refuse or to resist is impossible. Prepare yourself by holy prayer for the joyous going forth from the hostelry.

Prayer makes man God's own. Its action is regarded with inexpressible jealousy and hatred by the fallen angels, who by the fall, passed from God's own to terrible, insane enmity towards Him. By various temptations they strive to make him who is praying waver, to turn him away from his most salutary labor, to wrest away from him that success and blessedness which are undoubtedly attained by labor. Therefore he who wishes to consecrate himself to the exercise of prayer must prepare himself in good time for sorrows, so as not to come into perplexity and confusion, when these sorrows overtake him, so as to resist them courageously with the power of faith and patience[154].

The demons strike the monk who dwells in prayer with bodily ailments, they burden him with poverty, with insufficient attention and help from people, as they struck and burdened Job the much-suffering, by God's permission. But we, similar to this righteous man, will bless and give thanks to God for that which was permitted by Him, fulfilled by the demons[155]; with doxology and thanksgiving to God let us fulfil God's all-holy will, which is explained to us by God's Holy Spirit: *in everything give thanks, for this is the will of God in Christ Jesus concerning you*[156].

The demons prompt people to take up arms against the man of prayer, to condemn him for strange behavior, for the scantiness of useful activity—to accuse him of idleness, hypocrisy, and bigotry—to attribute evil and wily designs and depraved actions to him—to violate and disturb his silence—to force him to occupations contrary to his way of life, occupations joined with distraction, abstraction, with the violation of peace of the heart. Knowing the original cause of these temptations, let us pray, according to the Gospel commandments and according to the testimony of the Holy Fathers, on behalf of our neighbors, sinning in ignorance and according to inclination; the snares of the devil God will destroy.

Tempting us from without, the demons do their evil work inside us also. When we withdraw into solitude and begin to occupy ourselves with prayer, they arouse in us various sinful desires, such as we had never felt before—they trouble our heart with numberless sinful thoughts and fantasies, which before this time had never occurred to our mind; they do this with the aim that we, brought into perplexity and despair, thus not seeing any benefit from the labor of prayer and solitude, might abandon them[157]. This action of the demons, for ascetics who are new in their ascetic labors, appears as the soul's own action; our invisible, wily enemies, perpetrating their villainies, at the same time want to hide, so that escape from the nets spread about a person might be impossible for him, and derangement and pernicion inevitable[158].

Just as the demons recognize that it is very important for them to hide themselves from a person, so also for a person himself it is important to understand that they are the original committers of sin, the source of our temptations, and not our neighbors, not we, when we lead a life of service to God—not by accident. Discovering the enemies, let us gradually learn, under the direction of God's word, to watch vigilantly over them and over ourselves, and to resist them with firmness. *Humble yourselves, the highest Apostle directs us, under the almighty hand of God, that He might exalt you in due time: casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith*[159].

This struggle, these attacks of the demons against those who are saving themselves and are praying, are permitted by God Himself—they are the consequences of our voluntary fall, in which we submitted ourselves to the power of the demons. Let us resign ourselves to the just decrees of God concerning us, and let us bow the head beneath all the blows of sorrows and diseases, by which it will be well-pleasing to God to punish our sinfulness and our sins during the temporary life, so as to deliver us from the eternal sorrows and diseases which we deserve. God, permitting us temptations and giving us over to the devil, does not cease to keep providence over us: in punishing, he does not cease to be beneficent. *God is faithful*, says the Apostle, *Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it*[160]. And the devil, being a slave and a creation of God, tempts not as much as he himself wants, but as much as the wave of the hand of God lets him; he does not tempt when he wants to; but when leave is granted for it[161]. According to the counsel of the Apostle, let us place on God all our concern for ourselves, all our sorrows, all our hope, and for this let us make our prayer to Him more frequent and let us reinforce it.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.
Revelation 3 14–19

171 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.
Luke 14 31–35

172 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.
Galatians 5 22–26

173 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both

small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. Psalm 104 24–26

174 St. Abba Dorotheus, Instruction III, "That one must quickly cut off passions"

175 Matt. 19 21; 16 24; Mark 10 21

176 St. Nilus of Sinai, "On Prayer," Ch. 17

177 St. Macarius of Egypt, Homily 21; 2.3

178 Mark 8 25. Experiences of such a struggle and crucifixion we see in the biography of St. Antony the Great. St. Macarius of Egypt, and other holy monks.

179 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. Mark 9 25–29

180 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Matthew 6 16–18

181 Bl. Theophylact

182 Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the

Leave for the demons to tempt us is indispensable for our improvement; acting against our prayer, they force us to acquire an especially skilled usage of this sword. By the sword of prayer the fiery sword of the Cherubim guarding the way to the tree of life is shattered, and the conqueror becomes a communicant of eternal life[162]. By the unspeakable wisdom of God, evil, though his intention is not good, helps the good[163]. When, in our solitude and during exercise in prayer suddenly passionate feelings and movements begin to boil up in us, obscene thoughts begin to attack us, sinful fantasies rise before us in seductive vivacity, this is a sign of the arrival of enemies. Then is not the time of despair, not the time of weakening; it is the time of struggle. Let us resist the enemies with strengthened prayer to God, and He will scatter and route the enemies[164]?

In the unseen warfare not always and not quickly do we become conquerors; victory is the gift of God, granted to the ascetic struggler by God in His own time, known to God alone and determined by God alone. The defeats as such can be necessary for us. Here is meant defeats coming from infirmity and our sinfulness, and not from a change of one's intentions. Defeats are allowed to happen to us for humility, so that we might discern and acquire knowledge of the fallenness of our nature, might acknowledge the necessity of a Redeemer, might believe in Him and confess Him[165].

In such defeats, our unseen enemies suggest shame to us because of the defeat, and because of the shame, a weakening in the labor of prayer, distrust of it, the thought of leaving it and going over to good activity amid human society. Let us not be led into deception! With self-abnegation and shamelessness let us place our wound before our all-good and almighty Physician. Who commanded this salutary shamelessness for us, and Who promised to crown it with revenge on our adversary[166]. Let us put this covenant on our soul: to the end of our life not to abandon the labor of prayer, and from the midst of it to pass on to eternity.

Our shamefacedness in defeats has no meaning; it is an evil mockery at us by our enemies. Is this fig leaf—shame-facedness with its means—able to hide the sin of man from the all-seeing God? God sees sin even without the confession of the sin. He seeks confessions only in order to heal. If He commanded His Apostle to forgive his brother who sinned and repented *seven times a day*, how much more will He Himself not fulfill this on us, incessantly offering Him prayer and repentance[167].

Let us focus careful attention on the following: Does not our double-mindedness strengthen our enemies in the struggle with us? is it not the reason for our frequent defeats by them? is it not we ourselves who solidify the power and influence of our enemies against us, fulfilling their will by fulfilling our carnal desires, inclinations, and infatuations? do we not anger God by this? do we not drive Him away from ourselves? does there not act in us the love of the world, which leaves for us the appearance of servants of God, taking away the essential dignity of God's servants, making us in essence enemies of God[168]?

A double minded man is unstable in all his ways of virtues[169]; even more so does he shake on the path of the most exalted, supreme virtue—prayer. He is repudiated by God as neither hot nor cold[170]. Unable to be a disciple of true prayer, which brings its disciples before the face of God for supernatural edification, guiding them in following Christ, will be whosoever he be of you that forsaketh not all that he hath[171]: the unhealthy deviations of fallen man's will towards the world. And they that are Christ's have crucified the flesh with the affections and lusts[172]; only those who belong entirely to Christ can acquire true prayer.

A seemingly insignificant infatuation, a seemingly innocent love for some object, live or dead, bring the mind and heart down from heaven, plunge them to earth among the innumberable creeping and crawling things of the sea of life[173]. The Holy Fathers compare the ascetic succeeding in prayer to an eagle, and a trifling infatuation to a noose; if one claw of an eagle's mighty foot is caught in this noose, then the eagle becomes unable to soar on high, becomes an easy and inevitable prey for the hunter[174]; vain then are both the power and the daring of the regal bird.

Go, the Holy Fathers direct us, borrowing the precept from the holy Gospel, *sell* the material possessions *that thou hast, and give to the poor, and taking up thy cross, deny thyself* by counteracting your infatuations and your fallen will[175], that you may be able to pray undisturbed and without distraction[176]. As long as infatuations are alive in you, disturbance and distraction will blow against your prayer.

It is indispensable at first to renounce material possessions, to take leave of the world, to renounce it; only after the realization of this can the Christian see his internal captivity, prison, bonds, wounds, the mortification of the soul[177]. The struggle with death living in the heart, accomplished by means of prayer, under the direction of the Word of God,

is crucifixion, is ruin of the soul for the salvation of the soul[178].

Unite prayer with reasonable fasting; the union of these two spiritual weapons was commanded us by the Lord Himself for driving out the demons from ourselves[179]. *When thou fastest, anoint thine head and wash thy face*[180], the Savior commanded. According to the explanation of the Holy Fathers[181], the oil with which, according to the custom of that time they anointed their head, symbolizes mercy, which must abide in our spiritual tribunal, as the Apostle also said: *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye*[182]. The face of the body and soul must be washed by tears; they will appear in the eyes of him who prays and fasts when his heart will be over-filled with mercy to his neighbor, sympathy for all mankind without exception.

Do you want to become God's own by prayer? Make mercy the property of your heart, by which we are commanded to be like the Heavenly Father[183] and attain perfection by grace[184]. Force your heart to mercy and goodness; submerge, clothe all your spirit in these qualities, as long as you do not feel love for mankind within yourself, similar to Him Who by His sun shines equally *on the evil and on the good, and sendeth rain on the just and unjust*[185].

When you forgive from the whole soul all your neighbors their sins, then your own personal sins will be opened to you. You will see how much you need the compassion of God, how much all mankind needs it; you will start weeping before God for yourself and for mankind.

The Holy Fathers unite all the actions of the monk, all his life in *weeping*. What does the monk's *weeping* mean? This is his prayer[186].

The Holy Spirit, when He takes up His dwelling in a person, *maketh intercesion for us with groanings which cannot be uttered*[187]. The Divine and all-heavenly Spirit, becoming as if the soul of a man, prays and weeps for us; He intercedes for the saints according to the will of God[188], because to Him alone is the will of God known in full. *The things of God knoweth no man, but the Spirit of God* (I Cor. 2:11). The Lord, promising His disciples His greatest gift, the gift of the Holy Spirit, said: *The Comforter, Which is the Holy Spirit, Whom the Father will send in my name. He shall teach you all things*[189]; if all things, then also weeping and prayer. He starts weeping for us; He will pray for us; *for we know not what we should pray for as we ought*[190]. So disabled, limited, darkened, and harmed we are by sin[191]!

If the Holy Spirit, dwelling in us, weeps for us, then all the more must we, before the reception of this all-holy Wanderer, weep over ourselves. If our condition, after the renewal of us by the Holy Spirit, is worthy of weeping—worthy of weeping according to the testimony of the Spirit Himself—then all the more is it worthy of weeping in its old state, in its fallenness, when left to itself. Weeping must be an inseparable quality of our prayer, its constant, inseparable companion and assistant, its soul.

He who unites weeping with prayer labors according to the command of God Himself, labors correctly, legally. In his own time he will reap abundant fruit: the joy of sure salvation. He who has set weeping apart from prayer labors in opposition to the command of God; he will reap no fruits. Not only this, he will reap the thistles of self-regard, self-deception, pernicion.

Brethren! Let us not deceive ourselves by a wish ridiculous, irrational, ruinous; let us not strive for the search for enjoyment when in prayer. Grace-filled enjoyment is not the property of sinners; their property is weeping. Let us seek this with all diligence; let us seek this treasure—the key to all spiritual treasures.

He who does not have weeping is in a false position; he is deceived by his pride.

The Holy Fathers call weeping the guide in spiritual labor. It must be at the head of all our pious meditations and lead to their true goal. Meditation not permeated with weeping and led by it is erring meditation[192].

St. Pimen the Great said, "The whole life of a monk should be weeping. This is the way of repentance, taught us by Scripture and the Fathers, who said: weep! there is no other way than weeping[193]".

Another great Father said, "If you wish to please God, leave the world, separate yourself from earth, abandon creation, approach the Creator, unite with God by *prayer and weeping*[194].

Monks living in populous monasteries and desiring to attain prayerful weeping, must direct particular attention to the mortification of their will. If they will cut it off and not direct attention to the sins, in general to the conduct, of their neighbors, then they will find both prayer and weeping. Thoughts, gathering in the heart, arouse prayer in it and

new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
Colossians 3 9–15

183 Luke 6:7

184 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.
Matthew 5 44–48

185 Matt. 5:45. St. Isaac the Syrian, Word 1

186 St. Isaac, Word 21

187 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And

he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8 24–28

188 Rom. 8 h 27

189 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14 23–27

190 Rom. 8 26

191 St. Macarius the Great, Word 6:11; Word 7:12

192 St. Symeon the New Theologian, Word 6

193 Alphabetical Patericon

194 Alphabetical Patericon. Sisois the Great

195 The Guide to spiritual life of Sts. Barsonuphius the Great and John the Prophet, Answer 282.

196 St. Gregory of Sinai on deception, likewise and on many reasons, Philokalia; Pt. 1.

sorrow, longing for God; and this sorrow brings forth tears[195].

With the frightful dearth of directors of true prayer in our times, let us choose weeping for ourselves as a guide and director. He will both teach us prayer and keep us from self-deception. All who denied weeping, having separated it from their prayer, fell into self-deception. The Holy Fathers affirm this[196].

He who has attained pure prayer by the means of weeping remembers only God and his sinfulness during prayer. Death and judgment, which must come immediately after death, seem to him to be setting in. He stands, by the feelings of his heart, before the impartial and implacable Judge on the final day of judgment, before the Judge Who can still be placated and can receive the person who weeps at the judgment which is determined and fore-started by prayer. At the right time is he horrified, is perplexed, trembles, laments, moans, so as to escape useless horror, trembling, perplexity, lamentation, and despair which the final sentence of God, angered for eternity, will foster in the rejected sinners. He condemns himself, that he might not be condemned; he recognizes himself as a criminal worthy of all punishments, so as to divert punishments from himself; he confesses himself a sinner, so as to receive righteousness from the right hand of God, Who gives this righteousness gratis to all sinners who admit and repent in their sinfulness.

The Lord commands: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened.* Here is indicated not a single action, but constant; the command spreads to the whole earthly life man. *For every one that asketh in this way receiveih; and he that seeketh findeth: and to him that knocketh relentlessly it shall be opened. Your heavenly Father shall give the Holy Spirit to them that ask Him*[197]. By the promise itself, the most diligent, uninterrupted activity is indispensible: *for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping*[198].

It is impossible, St. John of the Ladder notes, to teach prayer to him who does not wish to learn it, by words alone[199]. Its teachers are experience and weeping. In contrition and humility of spirit let us begin the labor of prayer, let us enter under the guidance of weeping; God Himself, Who grants the prayer of him who asks, becomes our teacher of prayer.

Come unto me, the sacred mother of all virtues, prayer, invites us, *all ye that labor* under the yoke of passions, in captivity to the fallen spirits, *and heavy laden* with various sins, *and I will give you rest. Take my yoke upon you, and ye shall find rest unto your souls*, healing for your wounds. *For my yoke is easy*[200], able to heal from sins, even the very greatest ones[201].

Come, ye children, the sacred mother of all virtues—prayer—invites us, hearken unto me; I will teach you the fear of the Lord by experience itself; I will bring the sense of it into your hearts. I will teach you also the fear of the beginners, by which *each departs from evil* and the pure *fear* of the Lord, *enduring forever*[202]*, the fear*, by which the Lord is fearsome for *all them that are about Him*[203], fearsome for the very flaming Cherubim and most glorious, six-winged Seraphim. Abandon fruitless and vain attachment to all that is passing, with which you must also involuntarily part! abandon merriment and seductive delights! abandon empty talking, joking, and verbosity, which empty the soul! remember, explore, become sure, that you are wanderers, here on the earth, for a short time, that your fatherland, eternal home, is heaven. Thence you need a faithful and powerful guide; this guide am I, no one else. All the saints, ascending from the earth to heaven, made this journey no other way than by me. I open for him who enters into union with me the fallenness of man, and I draw him out of them as from a deep abyss. I uncover before him the princes of the air, their nets and chains; I break these nets and chains; I beat and chase these princes. I explain the Creator to the created and the Redeemer to the redeemed; I reconcile man with God. I open before my student and beloved the immeasurable greatness of God, and bring him to the state of reverence and submission to Him, in which creations should be before the Creator. I sow humility in the heart; I make the heart the source of abundant tears; I make my communicants the communicants of Divine grace. I do not leave those guided by me, until I have brought them before the face of God, until I have united them with God. God is the unfulfillable fulfillment of all desires in this and the coming age. Amen.

Saint John of Kronstadt [†1909]

ON PRAYER

Chapters V - VII

Orthodox Life, September-October 1965, No. 5 (95), pp. 27–35
Orthodox Life, November-December 1965, No. 6 (96), pp. 29–36

V. Prayers in Church

I LOVE TO pray in God's temple, especially within the holy altar, before the Holy Table or the Prothesis, for by God's grace I became wonderfully changed in the temple. During the prayer of repentance and devotion the thorns, the bonds of the passions, fall from my soul, and I feel so light; all the spell, all the enticement of the passions vanish, and I seem to die to the world, and the world, with all its blessings, dies for me, I live in God and for God, for God alone. I am wholly penetrated by Him, and am one spirit with Him. I become like a child soothed on its mother's knee. Then my heart is full of most heavenly, sweet peace. My soul is enlightened by the light of heaven. At such times we see everything clearly; we look upon everything rightly; we feel friendship and love towards everyone, even towards our enemies, readily excusing and forgiving everyone. O, how, blessed is the soul when it is with God! Truly the Church is earthly paradise.

O, holy temple, how good, how sweet it is to pray in thee: For where can there be ardent prayer if not within thy walls, before the throne of God, and before the face of Him Who sitteth upon it? Truly the soul melts from prayerful emotion, and tears flow down the cheeks like water. It is sweet to pray for all.

During Divine service, during the celebration of all the sacraments and prayers, be trustful, as a child in relation to his parents. Remember what great Fathers of the Church, what inspired luminaries, enlightened by the Holy Ghost, are guiding you! Be simple, trustful, undoubting as a child in godly matters. Cast all your care upon the Lord, and be entirely free from sorrow. "*Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speakith in you.*" . The Lord has long ago freed us from this care, this sorrow, having taught our God-fearing Fathers by His Spirit, what to say and how to pray to the Lord at Divine service, at the celebration of the sacraments and upon various other occasions and circumstances of human life, requiring prayer to bring down a blessing from above. It ought to be easy for us to pray. Only the enemy troubles us. But what matters his troubling our heart is firmly established in the Lord! It is only a misfortune if we do not rest in God; if there is no firm faith in us, if We have bound ourselves by worldly attachments, if our intellect is proud and presumptuous, then, even in the most holy, most pure matter of service, at the celebration and communion of the Holy Mysteries, the enemy will greatly hinder us.

In Divine Services the Church shows us those things or needs, for which we should beseech

197 Luke 11:9,10,18. Blagovestnik of Bl. Theophylact

198 Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.
Mark 13 31–37

199 Step 28:64

200 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.
Matthew 11 25–30

201 The Ladder, Step 28:11

202 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for

ever: the judgments of the LORD are true and righteous altogether.
Psalm 19 7–9

203 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?
Psalm 89 5–8

204 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved
Matthew 10:17-22

205 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another

God's mercy with undoubting hope of receiving them, because we ask in the name of the Lord Jesus Christ, Who said: "*And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son*[205]." .

When, standing in church, let all of you be as though in heaven with God; for in church everything is heavenly... Hehe, comon prayer is of nothing other, worldly, but—for the soul's salvation, for the forgiveness of sins, for success in acts of goodness and the granting of immortality to our souls—prayer for all. Every worldly care must be laid aside upon entering church and while standing within.

The Liturgy is a visible representation in persons, in various objects, words, and acts, of the birth, life, teaching, commandments, miracles, and prophesies, of the sufferings, of the crucifixion, death, resurrection, and ascension into heaven of the Founder of our faith, the Lord Jesus Christ, the Only-begotten Son of God. During the Liturgy He Himself invisibly assists. He Himself acts and accomplishes everything through the priest and deacon, who are only His instruments.

You hear in church oftener than anything the voices of th1 priest, deacons, readers, and singers praying to God to have mercy upon us. What does this signify? It signifies that all of us who are in God's Temple are deserving, by our sins, of God's punishment, and that before everything—on our coming into the church—we must remember that we are sinners, and have come to the Lord of Heaven and Earth, to our Benefactor, Whom we have daily and hourly angered by our iniquities, to ask for mercy, each one for himself, and also, in accordance with Christian love, others. The prayers asking for mercy are called in the Russia Orthodox Church 'great,' 'small,' and redouble." As there is not a single superfluous word in the church service, it is especially necessary at the time of the singing of the redouble litany to pray to God most fervently, from the very depths of a most contrite heart, as we are reminded at the very beginning of the litany by the words: "Let us say with our whole souls and with our whole understanding." At this time we must lay aside even the slightest coldness, the slightest inattention of heart, and, burning with the spirit of humility, becoming all attention, offer up to the Creator our most fervent prayers to have mercy upon us sinners. But what do we see at the time of the exclamations of the priest and the singing by the singers of the great and redoubled litany? For the greater part, the usual inattention and indifference on the part of those praying.

If, during service, your brother does anything irregularly, or somewhat negligently, do not become irritated, either inwardly or outwardly with him, but be generously indulgent to his fault, remembering that during your life you yourself commit many, many faults, that you yourself are a man with all infirmities, that God is long-suffering and most merciful, and that He forgives you and all of us our iniquities an innumerable multitude of times. Remember the words of the Lord's Prayer: "*And forgive us our trespasses, as we forgive them that trespass against us.*" These words should always remind us that we ourselves at all times are great trespassers, great sinners before God, and that, remembering this, we should be humble in the depths of our hearts, and not be very severe to the faults of our brethren, weak like ourselves; that as we do not judge ourselves severely, we must not judge others severely, for our brethren are—our members, like ourselves. Irritability of temper proceeds from want of self-knowledge, from pride, and also from the fact that we do not consider the great corruption of our nature, and know but little the meek and humble Jesus.

Those who go to attend the Divine service after having eaten much, voluntarily lay upon themselves an unnecessary and injurious burden, and deaden their hearts beforehand to prayer, obstructing the access of holy thoughts and feelings to it. We must be most careful not to eat before Divine service. We must remember that "*The kingdom of God is not meat and drink*[206]," that is, that God cannot reign in the heart that is overburdened with surfeiting and drunkenness.

To the glory of the most holy name of our Master the Lord Jesus Christ and that of Our Lady, the Mother of God. I have experienced a thousand times in my heart, that, after the Communion of the Holy Sacrament or after fervent prayer at home—ordinary prayer or prayer in consequence of some sin, passion and sorrow and straitness—the Lord, at the prayers of Our Lady, or Our Lady Herself, by the Lord's grace bestowed upon me, as though it were a new spiritual nature, pure, good, great bright, wise, beneficent, instead of impure, despondent, languid, faint-hearted, dark, dull, and evil. Many times was I thus changed, with a marvellous great change, to mine own wonder and often to that of others. Glory to Thy power, Lord! Glory to Thy mercy, Lord! Glory to Thy bounties, Lord, which Thou hast manifested upon me a sinner!

Both learned and unlearned young men seldom go to church, and in general do not attend to their spiritual education, looking upon it as unnecessary and giving themselves up to worldly vanity.

Attention must be paid to this. It is the fruit of pride, of want of spiritual development. They consider attendance at church and Divine service as the business of the common people and women, forgetting that, in the temple, Angels officiate with trembling, together with men, and regard this as their highest bliss.

VI. Prayer in common

Live with your heart the words of the Saviour's prayer to His Father: "*As Thou, Father, art in Me, and I in Thee, that they also may be one in Us*[207]" , and strive by every means to become united to God yourself, and to unite others to Him. Maintain by every means mutual, pious union, not sparing either yourself or anything belonging to you, for the sake of maintaining the union of love. For God is our almighty Lifegiver, and the all-merciful Giver of all things. He will support our life in our labours for our neighbour's benefit, if necessary, and will give us everything needful, if we spend our property for the sake of maintaining mutual love.

When praying, we must remember that we are members one of another, and therefore that we must pray for all, as the prayer "Our Father..." teaches us. The Apostles and all the saints are examples of this. If we remember this, and pray for others, then the holy angels will also pray for us, as members of the one Kingdom of Christ, of the one Church, of one body. "*With what measure ye mete, it shall be measured to you again*[208]."

During general prayer let your whole heart be in God, and do not on any account let it cling for a single moment to anything earthly; have also an ardent love for human souls, love for the sake of God, and be zealous for their salvation; pray for them as for those who are in great misery, for it is said: "All we who are subjected to the enticements of the evil one are in misery".

What does the holy Church instil in us by putting in our mouths, both during prayer at home and in church, prayers addressed, not by a single person, but by all? She instils in us constant mutual love, in order that we should always and in everything, during prayer and during worldly intercourse, love one another as our own selves—in order that we, imitating God in three Persons, constituting the highest Unity, should ourselves be one formed of many. "*That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also, may be one in Us*[209]". Common prayer on the part of all teaches us also to share earthly needs with others, so that in life also we may have everything in common and as one—that is, that mutual love should be evident in everything, and that each one should use his capacities for the good of others, not hiding his talent in the ground—that he should not be selfish and idle. If you are wise, give advice to the foolish. If you are educated, teach the ignorant. If you are strong, help the weak; if rich, help the poor.

When praying with people, we sometimes have to pierce through with our prayer as if it were the hardest wall—human souls, hardened and petrified by earthly passions—to penetrate the Egyptian darkness, the darkness of passions and worldly attachments. This is why it is sometimes difficult to pray. The simpler the people one prays with the easier it is.

When you pray endeavour to pray more for others than for yourself alone, and during prayer represent to yourself vividly all men as forming one body with yourself, and each separately as a member of the Body of Christ and your own member, "*for we are members one of another*[210]" . Pray for all as you would pray for yourself, with the same sincerity and fervour; look upon their infirmities and sicknesses as your own; their spiritual ignorance, their sins and passions, as your own; their temptations, misfortunes, and manifold afflictions as your own. Such prayer will be accepted with great favour by the Heavenly Father, that most gracious, common Father of all, Whom "*there is no respect of persons*[211]" , "*no variableness*[212]" , that boundless Love which embraces and preserves all creatures.

Do not be slothful in praying fervently for others at their request, or of yourself, and together with them; you will thus obtain a recompense from God—the grace of God in your heart, which shall rejoice you and strengthen you in faith and love for God and your neighbour. These words are true; they are taken from experience. In general, we do not pray very willingly for others, but more out of obligation and habit, and without our heart fully participating in the prayer; we must force ourselves to pray from the whole heart, with great faith, with great boldness, in order that we may obtain great and rich mercy from the bountiful and greatly-endowing God! "*Let him ask*," it is said, "*in faith nothing wavering: for he that wavereih is like a wave of the sea driven with the wind and tossed*".[213] It pleases the Lord, the common Father of all, when

Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.
John 14:11-18

206 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
Romans 14:14-20

207 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
John 17 20-23

208 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but

considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matthew 7 1-5

209 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John 17 12-23

210 But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the

we pray for each other willingly with faith and love, for He is Love, ready to forgive all for their mutual love. The Holy Ghost said: "*Pray one for another, that ye may be healed.*[214]" . You see how pleasing to God, and how efficacious, is the prayer for one another.

A Christian ought to pray for all Christians, as for himself, that God may prosper them in life, in faith, and in spiritual wisdom, and may free them from sins and passions. Why? In accordance with Christian love, which sees in all Christians, its own members and members of God the Christ, the common Saviour of all, desires for them the same as for itself, and strives by every means to do unto them as unto itself.

When a strange, proud, evil spirit disturbs you before or during the reading of the prayers to the Lord God, or to the Mother of God, then represent vividly to yourself that all those present in the temple are the children of the heavenly, almighty, unoriginate, infinite, most merciful Father, and that the Lord is their Father, and pray to Him boldly, peacefully, joyfully, freely, before the face of all men, fearing neither mockery nor contempt, nor the malice of the children of this world. Do not be crafty nor ashamed before the face of man; do not doubt, but pray sincerely to Heavenly Father; especially say the Lord's Prayer, reverently, peacefully, not hurriedly: in general, read all the prayers quietly, evenly, with reverence, knowing before Whom you are saying them.

"*For where two or three are gathered in My name, there am I in the midst of them*[215]" . I reverence even two or three praying together, for in accordance with the Lord's promise He Himself is in the midst of them. I reverence still more a numerous congregation. Collective prayer is speedily fulfilled, and bears much fruit when it is united, unanimous ("*gathered together in My name*"). The assiduous prayer of the Church for the Apostle Peter immediately ascended before the throne of the Lord, and the Lord sent His angel to miraculously deliver Peter from the prison, whom Herod wished to destroy. The unanimous prayer of the Apostles Paul and Silas brought down upon them wonderful heavenly help from the Holy Ghost.[216] [217]

My God! how the love and sincere sympathy of our neighbour towards us rejoices our hearts! Who shall describe this blessedness of the heart, penetrated with the feeling of others' love towards me, and my love for others? It is indescribable! If here on earth mutual love so rejoices, then with what sweetness of love shall we be filled in heaven, when we shall dwell with God, with the Mother of God, with the heavenly powers, with God's saints? Who can imagine and describe such bliss, and what earthly temporal things could we not sacrifice in order to obtain the unutterable bliss of heavenly love? God, Thy name is Love! Teach me true love, strong as death. I have most plenteously tasted its sweetness from my communion in the spirit of faith, in Thee, with Thy faithful servants, and have obtained plenteousness of peace and life through it. Strengthen. O God, that which Thou hast created in me. O, had it ever been thus all the days of my life! Grant that I may oftener be in the communion of faith and love with Thy faithful servants, with Thy temples, with Thy Church, with Thy members!

My sweetest Saviour having come down from heaven for the service of mankind, Thou didst not only preach the Word of Heavenly Truth in the temple, but Thou wentest through the towns and villages, Thou didst not shun anyone; Thou visitedst the houses of all, especially of those whose fervent repentance Thou didst foresee with Thy divine gaze. Thus, Thou didst not remain sitting at home, but wert in loving intercom with all. Grant to us, too, to be in such loving intercourse with Thy people, so that we pastors should not shut ourselves up in our houses away from Thy sheep as if in castles or prisons, only coming out of them for services in the church or to officiate in the houses of others, only out of duty, only with prayers learned by heart. May our lips be freely opened to discourse with our parishioners in the spirit of faith and love May our Christian love for our spiritual children be opened and strengthened by animated, free, and fatherly conversation with them. O what sweetness, what bliss Thou hast concealed. Lord, our boundless Love, in the spiritual converse warmed by love of a spiritual father for his spiritual children! And how is it possible not to strive upon earth with all our might after such bliss? Yet it is only a faint beginning, only a faint likeness of the heavenly bliss of love! Especially love the communion of good works, both material and spiritual. "*To do good and to communicate forget not*"[218] .

The Church, praying together, is a powerful force of God, defeating regiments of demons and capable of soliciting from God every perfect gift, every aid, every intercession, deliverence and salvation.

The Lord loves and listens to prayers more when we do not pray alone and only from ourselves and for ourselves alone, but all together, from all and for all.

VII. On the Lord's Prayer

Christian! Remember and always bear in your thoughts and heart the great words on the Lord's Prayer: *Our Father Which art in heaven* (remember, who is our Father—God is our Father, our love, who are we? We are the children of God, and brothers amongst ourselves; in what love ought the children of such as Father to live amongst themselves? "*If ye were Abraham's children, ye would do the works of Abraham*"[219] ; what works, then, ought we to do?) *Hallowed be Thy Name. Thy kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread* (our bread, common to all and not for oneself alone: self-love must be banished from the hearts of God's children; we are one). *And forgive us our trespasses* (you wish that God should forgive your trespasses, therefore look upon it as customary to forgive the sins of those who trespass against you, knowing that love is long-suffering and compassionate). *Lead us not into temptation* (and you, yourself, must not give way to temptation: "*He will not suffer thy foot to be moved; and He that keepeth thee will not sleep. The Lord is thy defence upon thy right hand*" [220]), *but deliver us from evil* (do not willingly give yourself up to evil and the Lord will not give you up to it): *for Thine is the kingdom* (acknowledge the one King, God, and serve Him alone), *the power* (trust in His almighty power) and the glory (be zealous for His glory with all your might and during all your life), *for ever* (He is the eternal King, whilst Satan's kingdom shall soon pass away, being rapacious and false). *Amen*." This is all true. Remember this prayer above all, and repeat it oftener in your mind, thinking ever the meaning of each word, of each expression, and each petition in it.

In saying "our Father" we should believe and remember that the Heavenly Father never forgets, and never will forget us, for, even, what good earthly father forgets and does not care for his children? "*Yet will I not forget thee*"[221] says the Lord. "*For your Heavenly Father knoweth that ye have need of all these things*." [222] Take these words to your heart. Remember that the Heavenly Father continually surrounds you with love and care, and is not called your Father without reason. Father is not an empty name without meaning and power, but a name full of meaning and power.

In order to rightly understand the words of the Lord s prayer, "*Lead us not into temptation*," we must remember that this prayer was given to the Apostles, who asked the Lord to teach them how to pray; that it was given to them before the descent of the Holy Ghost upon them, when Satan asked them of the Lord, that he might sift them as wheat[223]. At that time the Apostles were still weak, and might have fallen under temptation (like Peter); this is why the Saviour puts in their mouths the words, "*Lead us not into temptation.*" But it is impossible to live without temptations of our faith, hope, and love: it is indispensible for the man himself that the secrets of his heart should be tested, so that he may himself see what he is and amend himself. Yes, temptations are necessary in order "*that the thoughts of many hearts may be revealed*"[224] , that our firmness or weakness in faith may be revealed, as well as the knowledge or ignorance, the depravity or purity of our heart, its hope and trust in God or in earthly things; also whether we love ourselves and corruptible things, or God above all.

It is never so difficult to say from the heart, "Thy will be done, Father," as when we are in sore affliction or grievous sickness, and especially when we are subjected to the injustice of men, or the assaults and wiles of the enemy. It is also difficult to say from the heart "Thy Will be done" when we ourselves were the cause of some misfortune, for then we think that it is not God's Will, but our own will, that has placed us in such a position, although nothing can happen without the Will of God. In general, it is difficult to sincerely believe that it is the Will of God, that we should suffer, when the heart knows both by faith and experience that God is our blessedness; and therefore it is difficult to say in misfortune, "Thy Will be done." We think, "Is it possible that this is the Will of God? Why does God torment us? Why are others quiet and happy? What have we done? Will there be an end to our torments?" And so on. But when it is difficult for our corrupt nature to acknowledge the Will of God over us, that Will of God without which nothing happens, and to humbly submit to it, then is the very time for us to humbly submit to this Will, and to offer to the Lord our most precious sacrifice—that is, heartfelt devotion to Him, not only in the time of ease and happiness, but also in sufferring and misfortune; it is then that we must submit our vain erring wisdom to the perfect Wisdom of God, for our thoughts are as far from the thoughts of God "as the heavens are higher than the earth" [225].

Let every man bring in sacrifice to God his Isaac, his only begotten, his beloved, his promised one (to whom peace and blessedness, not suffering, are promised), and let him show God his faith and his

former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Ephesians 4 20-27

211 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. Romans 2 5-11

212 But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1 14-18

213 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith,

nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.
James 1 5-7

214 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
James 5 13-16

215 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
Matthew 18 18-20

216 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true

obedience, so as to be worthy of God's gifts, which he already enjoys, or which he expects to enjoy.

"Thy will be done." For instance, when you wish and by every means endeavour to be well and healthy, and yet remain ill, then say: "Thy will be done." When you undertake something and your undertaking does not succeed, say: "Thy will be done." When you do good to others, and they repay you by evil, say: "Thy will be done." Or when you would like to sleep and are overtaken by sleeplessness, say: "Thy will be done." In general, do not become irritated when anything is not done in accordance with your will, but learn to submit everything to the Will of the Heavenly Father. You would like not to experience any temptations, and yet the enemy daily harasses you by them; provokes and annoys you by every means. Do not become irritated and angered, but say: "Thy will be done."

"Our Father! Thy kingdom come." The Lord reigns everywhere, in the whole visible world (being in every place) and in all the angelic hosts. He also reigns by his infinite Power and Truth over the spirits of evil, and over evil and unrighteous men. Some of them He has bound in everlasting chains of darkness for judgement at the great day, and others he punishes in various ways in this life, and will punish in the future life with inextinguishable fire. But He, the Truth, does not reign in demons and in unrighteous men by His truth, becouse falsehood is in them; He does not reign in them by His love, because malice is in them; He does not reign in the unrighteous by faith, neither by hope, but He reigns in them by the strict fulfilment of His laws. "Why call ye Me Lord, Lord, and do not the things which I say[226]." . "Keep My commandments[227]." . He reigns in every action of my body and soul, even in the smallest (for instance, in speech), for my body obeys His laws in feeding, repose, sleep, growth, and walking, and both thought and word are formed and move in accordance with His laws; but He does not always reign in my heart, in the inclinations of my heart and in my free-will. I frequently incline to evil and do evil, instead of the good offered to me. I often oppose Him and His laws. I am often incredulous, unbelieving, selfish, proud; I often despise others, envy others, am avaricious, covetous, sensual, gratifying my sinful flesh in every way; ambitious, impatient, irritable, slothful, doing few or no good works at all, and if any, more from a concurrence of favourable circumstances than from the free inclination and tendency of my heart; I do not pity those who suffer, as members of the one body of the Church—in a word, the Lord does not always reign in me by thoughts, feeling, and acts of faith, hope, and love.

During prayer, intentional, deliberate, extreme humility indispensable. We must remember, who speaks and what he says, this is especially necessary during the Lord's Prayer: "Our Father..." Humility destroys all the snares of the enemy. Ah! how much secret pride there is in us. This, we say, I know; this I do not need; this is not for me; this is superfluous; in that I am not a sinner. How much sophistry of our own!

When we say the prayer: "*Our Father*", we must say it with particular, clear understanding; namely: 1) deeply comprehend each word and expression; 2) with all our soul and all our heart desire what we request; 3) have the fervor, the ardour to carry out what God requires of us in this prayer, and 4) by deed itself carry out what is being demanded.

"Worship God in spirit and in truth." In truth, for instance, when you say, "Hallowed be Thy Name." Do you really desire that God's name should be hallowed by the good works of others and by your own? When you say, "Thy kingdom come," do you indeed desire the coming of God's Kingdom? Do you wish to be the abode of the spirit of God, and not the abode of sin? Would you not more willingly live in sin? When you say, "Thy will be done," do you not rather seek your own will than that of God? Ay, it is so! When you say, "Give us this day our daily bread," do you not therewise say in your heart, "I do not need to ask this of Thee—I have enough without asking; let the poor ask for this?" Or else, do we not greedily seek for more, and are not satisfied with the little, or with that which God has given us? We do not thank God for what we have as we ought to. In the prayer: "And forgive us our trespasses, as we forgive them that trespass against us," do you not think in yourself: "God knows that I am such a great sinner. It seems to me that I do not live any worse than others, and there is no need for me to ask that my trespasses or sins should be forgiven?" Or when you thus pray is there not any displeasure or anger in your heart against anyone?—for if so, you lie shamelessly to God in your prayer. You say, "And lead us not into temptation," but do you not yourself rush impetuously into every sin, even being tempted? You say, "Deliver us from evil," but do you not live in friendship with the Devil or with evil of every kind, of which the Devil is chief? Beware, then, that your tongue is not in discordance with your heart; see that you do not lie to God in your prayer. Always keep this in view when you say the Lord's prayer, as well as when you say other prayers. Watch whether your heart agrees with everything that your tongue pronounces.

Archimandrite Hierotheos Vlachos

THE JESUS PRAYER AND THE EASTERN MEDITATION

Archim. Hierotheos Vlachos, *A night in the desert of the Holy Mountain* – Discussion with a hermit on the Jesus prayer, translated by Effie Mavromichali, Birth of Theotokos Monastery, Levadia, 1991, pp. 38-46

IF I HAVE understood correctly, salvation is attained mostly through asceticism, watchfulness[228] and the Jesus prayer. Allow me however a question. I make it not because I agree with it but because I hear many objections about the Jesus prayer.

They say that the "Jesus prayer" and the way it is practised is a Christian yoga and is connected with prototypes of eastern religions. What do you have to say about this?

—It seems that those who say all this have complete ignorance of the life in grace of our Church, since we obtain the divine grace through the Jesus prayer. They have not experienced it, that is why they do not know it, yet they should never accuse those who have the experience. They even blaspheme against the Holy Fathers. Many of the Fathers fought for the Jesus prayer and they spoke strongly about its value. What then? Did they fall by deceit? Did St. Gregory Palamas fall by deceit? They even have ignorance of the Holy Bible. The blind men said the words: "Son of David have mercy on us[229]", which means "Jesus have mercy on us", and they found their sight; the lepers said it and they were cured from their leprosy[230], etc. The prayer "Lord Jesus Christ, Son of God, have mercy on me", consists of two basic points: The dogmatic one—acknowledgement of the Divinity of Christ—and the suppliant one—supplication for our salvation. That is, the confession of faith in Christ is connected with the confession of our inability to be saved of our own accord. This says everything, and the whole struggle of the Christian is based on these two points: Faith in Christ and awareness of our sinfulness. The "Jesus prayer", therefore, expresses all the effort of the faithful in a few words and summurises all the dogmatic teaching of our Orthodox Church.

We acquire the double knowledge through the Jesus prayer. St. Maximos points out that the passion of pride consists of *two ignorances*: the ignorance of the divine power and the ignorance of human weakness. And this double ignorance creates a "confused mind". Proud, therefore, is the man of ignorance, whereas, on the contrary, humble is the man of *double knowledge*. The latter knows his own weakness and the power of Christ. So, we acknowledge and confess the power of Christ (Lord Jesus Christ, Son of God) as well as our own weakness (have mercy on me) through the Jesus prayer. We acquire in this way the blessed state of humility. Where there is humility there also, is the grace of Christ, and this grace is the Kingdom of Heaven. Can you see then the worth of the Jesus prayer? Can you see that we can obtain the Kingdom of God by its power?

—I know, Gerondas, that a prerequisite of the Orthodox teaching is never to separate Christ from the other persons of the most Holy Trinity. For this reason we often invoke and glorify all the Holy Trinity in all the prayers which are said aloud by the priest as well as in the explanatory endings of

which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.
Acts 12 5-11

217 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
Acts 16 22-26

218 For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.
Hebrews 13 14-17

219 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the

house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God
John 8 34-41

220 I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.
Psalm 121

221 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.
Isaiah 49 14-16

222 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body,

the prayers during the Divine Liturgy: "For unto Thee are due all glory, honour and worship, unto the Father and unto the Son, and unto the Holy Spirit now and forever…", "the grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all" etc. I wonder whether the "Jesus prayer", which refers only to the second Person of the most Holy Trinity, deviates from this correct teaching.

—Definitely not, and I will explain it to you more. The "prayer" is called the "Jesus prayer" but is founded on a Trinitarian basis. Besides, Christ, "being one of the Holy Trinity", never exists without the Father and the Holy Spirit and makes, together with the other Persons, "a Trinity of one substance and *undivided*". Christology is tightly connected with Triadology. Let me come back to the matter of the "Jesus prayer". The heavenly Father ordered Joseph through the angel to call Christ Jesus: "… and you shall call his name Jesus[231]…". Joseph obeying the Father called the son of the Virgin Jesus. Evenmore, according to the Holy Spirit which illumined the Apostle Paul, "no one can say 'Jesus is Lord' except by the Holy Spirit[232]". By saying, therefore, the prayer "Lord Jesus Christ, Son of God, have mercy on me", we acknowledge the Father and give obedience to Him. Moreover we feel the energy of and the communion with the Holy Spirit. The Fathers illumined by the Holy Spirit told us that the "Father through the Son in the Holy Spirit makes everything". The entire Holy Trinity created the world and made man and again the entire Holy Trinity recreated man and the world. "The Father was well pleased, the Word became flesh". And He "became flesh" by the Holy Spirit. That is to say, the incarnation of Christ was made "by the good will of the Father and the cooperation of the Holy Spirit". For this reason we say that the salvation of man and the acquisition of the divine gifts is a common act of the Holy Trinity. I will mention two characteristic teachings of the Holy Fathers.

Saint Symeon the New Theologian writes that the Son and Word of God is the door of salvation according to His declaration: "I am the door; if anyone enters by me, he will be saved, and will go in and out and find pasture[233]". If Christ is the door, the Father is the house. "In my Father's house are many rooms[234]". So we enter into the Father through Christ. And in order to open the door (Christ) we need the key, which is the Holy Spirit. For we know the truth, which is Christ, through the energy of the Holy Spirit. The Father sent His Son to the world, the Son and Word of God reveals the Father, and the Holy Spirit, which proceeds from the Father and is sent through the Son, forms Christ in our hearts! We know, therefore, the Father "through the Son in the Holy Spirit".

St. Maximos also speaks often in his works about the mystical incarnations of the Word. He writes that, as the words of the law and of the Prophets were the forerunners of the presence of the Word in flesh, in the same way the Son and Word of God, being incarnate, became the forerunner of "his spiritual presence", "by instructing the souls through his own words so that they will be able to accept His divine presence". In other words Christ must be incarnate within us because we shall not be able to see His glory in Heaven otherwise. The incarnation of Christ within us, however, is done by the good will of the Father and the cooperation of the Holy Spirit. Can you see how the common action of the Holy Trinity is expressed, how we acknowledge and confess the great Mystery that the Lord revealed through His incarnation? He who then denies and does not acknowledge the Jesus prayer makes a big mistake. He denies the Holy Trinity. He does not obey the Father and does not accept the illumination of the Holy Spirit, therefore, he does not have real communion with Christ. So, he must be in doubt as to whether he is a Christian or not.

—I would also, Gerondas, like you to explain to me and expand more on what I was saying earlier, on the differences between the Jesus prayer and yoga; for you to show me its superiority over the other eastern religions, since you offer great experience.

—The matter is very big, father, and one could say many things about it. Some of them are obvious in what I said before:

Firstly: In the Jesus prayer *faith in God*, Who created the world and Who governs it and loves it, is expressed strongly. He is an affectionate Father who cares about saving His creature. Salvation is attained "in God". For this reason when we pray we implore Him saying: "have mercy on me". Selfredemption and self-divinization is far from the athlete of *noetic prayer*[235], because this is the sin of Adam, the sin of the Fall. He wanted to become God outside God's plan for him. Salvation is not attained "through ourselves and does not emanate from ourselves", as the human philosophical systems claim, but is attained "in God".

Secondly: We do not fight to meet an impersonal God through the "Jesus prayer". We do not seek our elevation to "absolute nothingness". Our prayer focuses on the personal God, the God-man Jesus, for this reason we say "Lord Jesus Christ, Son of God". The divine and human nature meet in

Christ, that is the entire God-Logos and the entire man, "all the perfection of divinity dwells in him in the flesh[236]". Therefore, anthropology and soteriology (teaching about man and his salvation) in Orthodox monasticism are closely connected with Christology. We love Christ and keep His commandments. We give great importance to this matter. We insist on the keeping of the commandments of Christ. He Himself said: "If you love me, you will keep my commandments[237]". By loving Christ and by keeping his commandments we are united with the entire Holy Trinity.

Thirdly: We do not reach a state of pride through ceaseless prayer. The philosophical systems you mentioned before are possessed by pride. We acquire the blessed state of humility through the Jesus prayer. We say "have mercy on me" and we consider ourselves the worst of all. We despise none of our brothers. The athlete of the Jesus prayer is a stranger to every sort of pride. And whoever has got pride is foolish.

Fourthly: Salvation, as we said before, is not an abstract state, but union with God the Holy Trinity in the person of our Lord Jesus Christ. This union however does not efface the human factor—we are not assimilated, since we are ourselves also persons.

Fifthly: As prayer develops we acquire the ability to discern error. We can see and distinguish the movements of the devil but at the same time the energies of Christ. We recognise the deceit of the devil who, many times, changes his form even into an angel of light. We distinguish, therefore, good from evil, the uncreated from the created.

Sixthly: The struggle for the "Jesus prayer" is connected with the cleansing of soul and body from the corrupting effect of passions. We do not aim at reaching the Stoic apathy but we aim at reaching the dynamic state of dispassion[238], which means that we do not aim at the mortification of passions but at their transformation. Without dispassion one cannot love God and be saved, but because this love has been corrupted and distorted we aim at its transformation. We fight to transform the distorted states that the devil created in us. We cannot be saved without this personal struggle which is achieved with the help of the grace of Christ. According to St. Maximos, "Spiritual Knowledge without practical life (purification of heart) is theology of the demons".

Sevently: We do not try to guide the nous—intellect—to absolute nothingness through the "Jesus prayer", but to turn it to the heart and bring the grace of God into the soul, from where it will spread to the body also. "The kingdom of God is within us[239]". According to the teaching of our Church, it is our way of thinking according to the flesh which is bad and not our body. We must not try to get rid of "the garment of the soul", as the philosophical systems claim, but we must try to save it. Besides, salvation means redemption of the whole of man (of the soul and body). We do not aim, therefore, at the destruction of the body, but we fight the worship of it. Neither do we want the destruction of life. We do not aim to reach a point where we do not desire life so that suffering ceases. We practise the Jesus prayer because we thirst for life and we want to live with God eternally.

Eighthly: We are not indifferent to the world around us. The various systems you mentioned before avoid the thinking of people's problems, so that peace and impassibility can be maintained. We aim at the opposite: we pray ceaselessly for all. We are suppliants for the whole world. Besides, salvation is union with Christ while we are in communion with other persons. We cannot be saved just by ourselves. A joy which is only ours, without being joy for other people as well, is not true joy.

Ninthly: We do not give great importance to the psychosomatic techniques and to the various positions of the body. We consider some of them as assisting the concentration of the nous—intellect—on the heart, i.e. on its essence, and then all these are abolished. I repeat, we do not seek for impassibility as a negative state, but for the acquisition of divine grace...

—Thank you very much, Gerondas, for these illuminating thoughts. They have great importance because they come from you, who know them by experience. Allow me a question. Is purification and salvation, that is divinization, attained only through the "Jesus prayer"—Lord Jesus Christ have mercy upon me—? Are other prayers not appropriate? Do they not help?

—Every prayer has enormous power. It is a cry of the soul. Divine help comes according to faith and fervour. There is liturgical prayer, individual prayer etc. The Jesus prayer, however, has a great value, because, as St. Isaak the Syrian says, it is that small key by the help of which we can enter into the mysteries which "no eye has seen, no ear heard, nor the heart of man conceived". That is, the Jesus prayer can hold the nous—intellect—more and makes it pray without any phantasy; the nous, then, becomes without "any colour", "without any form", "without any shape" and receives much grace in a very short period. The Jesus prayer

what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
Matthew 6 25-34

223 Luke 22 31

224 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
Luke 2 34-35

225 Isaiah 55 8-9

226 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the

things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.
Luke 6 45-49

227 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
John 14 12-17

228 Spiritual alertness, constant attentiveness and readiness so that the thought won't progress from the reason and enter into the heart. It is only the nous that must be within the heart and not the thoughts-logismoi. This spiritual alertness is called nepsis.

229 And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried

brings a lot of grace, even more than psalmody does, because it is closely connected with humility and the awareness of our sin. Thus the Fathers say.

St. Gregory the Sinaite says, indeed, that psalmody is for the practical ones[240] and the beginners, whereas the Jesus prayer is for those who have tasted the divine grace—for the hesychasts.

—Usually, my father, he went on, confusion comes with psalmody but also selfishness and pride enters the heart for one's beautiful voice, for the impressions that the others express, whereas there are no external factors for the appearance of pride when the believer says "Lord have mercy on me", in his cell. For this reason the hesychasts practise more this sort of prayer which our Fathers taught us and do matins and vespers with the prayer-rope, saying, that is, the Jesus prayer.

—The Jesus prayer is quite limited, very short. How can the nous—intellect—be fixed on it?

—The nous concentrates more on short phrases. But the Jesus prayer has an immense depth which cannot be seen externally. The nous has the property to increase love and desire for that which it is concentrated on. St. Maximos says: "the nous seeks to expand on the things it is fixed on; it, then, turns, its love and desire to those things it expands on, either being divine and noetic or of the flesh and of passions". Besides, the same happens with knowledge. Something that, at first glance, is simple can be a subject of long study and research. How much more the sweetest name of Jesus! You can study it all your life.

—Since the Jesus prayer possesses such power, allow me, Gerondas, to ask you how it is done. How can one enjoy it? I know that I may annoy you being ignorant and ... illiterate in these matters, but you will help me a lot if you tell me.

—The Jesus prayer is the greatest science, father. It cannot be described precisely nor can it be defined for fear of it being misunderstood or not being understood by those who have not got at least a small experience. It is also a real exploit. I would even say that it is the highest form through which we acquire Theology[241] or rather the vision of God. Theology is the offspring and emanation of pure prayer, its wholesome and blessed fruit. The climate in which it develops and can be experienced is the quietude of the sweet desert—in all its dynamic content—as well as purification from passions.

May 29

Oh, how great was the fearlessness of the holy men and holy women! When we read about their lives, both shame and pride are awakened involuntarily in us: shame that we have lagged so far behind them, and pride that they are of our Christian race. Neither sickness, nor prison, nor exile, nor suffering, nor humiliation, nor the sword, nor the abyss, nor fire, nor the gallows were able to shake the exalted peace of their souls, firmly attached to **Christ**, the Helmsman of the universe and of human history. When Emperor **Julian** apostatized from the Faith and began to lay waste Christianity throughout the entire empire, **St. Athanasius the Great** quietly spoke of him to the faithful: *"It is a small cloud; it will pass!"* (*Nibicula est, transibit*). And indeed, that dark cloud quickly passed, and Christianity lowered its roots even deeper and spread its branches all the more throughout the world. The impotent rage of **Julian** against **Christ** passed after several years with Julian's cry in his death-rattle: *"O Nazarene, Thou hast conquered!"* O sons of **God**, why should we be afraid of anything, when **God** our Father fears nothing?

Saint Seraphim of Platina [†1982]

THE KORSUN MOTHER OF GOD

THE MIRACULOUS ICONS OF THE MOTHER OF GOD

The Orthodox Word, Vol. 2, No. 2(8), April-May-June 1966, pp. 70–71

ACCORDING TO TRADITION the Korsun icon is from the hand of the first iconographer, St. Luke the Evangelist, who also painted other great wonderworking icons of the Mother of God: for example, those of Vladimir, Don, Tikhvin, the Passion. The history of the original Korsun icon is not clear. It was brought to Russia, according to one account, by St. Vladimir in 988, the very year of the baptism of Russia; but according to another account, in the 12th century, being received by the great St. Ephrosinia for her convent in Polotsk.

The very composition of the icon is extremely moving, the gently— leaning Infant and the position of the Theotokos evoking a harmony of encircling lines, wherein the eyes of the Mother of God form a centre and look at the viewer with sad and stern penetration... The composition is also known as *Umilenie*, "tender compassion."

In Russia before the Revolution there were a large number of very venerated miraculous icons of this type. A more recent icon in St. Isaak's Cathedral in St Petersburg, and before that for a long time in private hands, was also venerated as miraculous; it is recorded that St. John of Kronstadt, once having visited the apartment where the icon was housed, was so moved by the beauty of it that he spent a half hour kneeling and praying before the sacred image.

Yet the most remarkable of all the Korsun icons was one known as that of Isborsk. Since it was glorified by miraculous tears, the information on it, taken from an old manuscript, is presented here as an addition to the list of *The Weeping Icons* begun in volume 1, number 6, of *The Orthodox Word*:

The Korsun Icon of Isborsk near Pskov

A GREAT AND glorious miracle of the Mother of God took place in the year of our Lord 1657. On Tuesday of the sixth week of the Great and Holy Lent, on March 17, the German troops came at night to the outskirts of the Pskov-Caves Monastery and burned down a whole village, shedding much blood. The Christians living outside the nearby town of Isborsk fled in fear within the walls of this town. Among them was a widow, Eudokia, who had at home an icon of the Most Holy Mother of God with the Infant Jesus Christ, which she took with her to Isborsk and kept in her room. On March 22, Palm Sunday, just at the time when a religious procession was proceeding to the St. Nicholas Monastery outside the city, the widow lit a candle before the icon and began to pray with her daughter Photinia. And then she saw a terrible sign—on the icon of the Most Holy Mother of God there appeared tears flowing from both eyes. The widow informed a certain churchman Simeon of this, and he took the sacred icon and brought it to the main church of the Wonderworker St. Nicholas.

the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.
Matthew 20 30-34

230 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.
Luke 4 23-29

231 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is,

On March 24 the chief of the army together with others saw traces of the tears from both eyes, and from the left eye a stream of tears flowing down and stopping on the Blessed Infant. They sent an act of witness of this miracle to Archbishop Makary of Pskov, and he ordered a moleben to be sung for forty days before the icon. Thanks to the prayers of the Most Holy Mother of God, the town of Isborsk was saved from the enemy. Later the icon was brought to Pskov for a time, and then returned to the church of St. Nicholas, where it worked many miracles.

April 27

We must through much tribulation enter into the Kingdom of God
Acts 14 22
Yea, and all that will live godly in Christ Jesus shall suffer persecution
II Timothy 3 12

The **Lord Jesus** both prophesied this and proved it true by His own example. The apostles also said this and by their example they proved it. All the God-bearing Fathers of the Church, the confessors and the martyrs also said this and proved it by their example. Therefore, is there any need to doubt that it is through a narrow door that one enters the Kingdom of **God**? Should we hesitate for a moment as to whether we must through much tribulation enter into the Kingdom of **God**? No, there is no basis or justification for doubt. Can sheep live among the wolves and not be attacked by them? Can a candle burn amidst crosswinds and not be bent to and fro? Can a fruitful tree grow alongside the road and not be disturbed by passersby? Thus, the Church of pious souls cannot but be persecuted again and again—by heathens, by idolaters, by heretics, by apostates, by passions and vices, by sin and transgressions, by the world, and by demons. Thus, not one devout soul can remain without persecution, be it external or internal, until it is separated from the body and the world. Someone may take issue with this and try to prove something different, according to his own calculation and logic. But here neither the mind nor the logic of one man is of any avail. Thousands who were crucified speak otherwise, thousands who were burned alive cry out otherwise, thousands who were beheaded prove otherwise, and thousands who were drowned witness otherwise. O my brethren, the Christian Faith is mighty not only when it agrees with sensual reasoning and sensual logic, but when (and especially when) it contradicts sensual reasoning and sensual logic. Those who want to live a godly life will be persecuted. This the Apostle prophesied at the beginning of the Christian era, and twenty Christian centuries render a many-voiced echo to confirm the truth of the prophecy. O resurrected **Lord**, grant us light, that we may be pious to the end, and give us the strength to endure persecution to the end. To Thee be glory and praise forever. Amen.

God with us.
Matthew 1 20-23

232 Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.
1 Corinthians 12 1-5

233 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
John 10 7-16

234 Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will

Saint John Chrysostom [†407]

THE CHRISTIANS ARE THE SAVIOURS OF THE CITY

THEY ARE ITS GUARDIANS, ITS PATRONS, AND ITS TEACHERS

Homily I On The Statues

Nicene and Post-Nicene Fathers, First Series, Vol. 9
Edited by Philip Schaff, Buffalo, NY: Christian Literature Publishing Co., 1889, pp. 343-44

BUT SINCE OUR discourse has now turned to the subject of blasphemy, I desire to ask one favor of you all, in return for this my address, and speaking with you; which is, that you will correct on my behalf the blasphemers of this city.

And should you hear any one in the public thoroughfare, or in the midst of the forum, blaspheming God; go up to him and rebuke him; and should it be necessary to inflict blows, spare not to do so. Smite him on the face; strike his mouth; sanctify your hand with the blow, and if any should accuse you, and drag you to the place of justice, follow them there; and when the judge on the bench calls you to account, say boldly that the man blasphemed the King of angels!

For if it be necessary to punish those who blaspheme an earthly king, much more so those who insult God. It is a common crime, a public injury; and it is lawful for every one who is willing, to bring forward an accusation.

Let the Jews and Greeks learn, that the Christians are the saviours of the city; that they are its guardians, its patrons, and its teachers. Let the dissolute and the perverse also learn this; that they must fear the servants of God too; that if at any time they are inclined to utter such a thing, they may look round every way at each other, and tremble even at their own shadows, anxious lest perchance a Christian, having heard what they said, should spring upon them and sharply chastise them.

Have you not heard what John did? He saw a man that was a tyrant overthrowing the laws of marriage; and with boldness, he proclaimed in the midst of the forum, "It is not lawful for you to have your brother Philip's wife"[243]

But I urge you on, not against a prince or a judge; nor against the marriage ordinance outraged; nor in behalf of fellow-servants insulted. But I require you to castigate an equal, for insolence against the Lord. Truly, if I had said to you, punish and correct those kings or judges who transgress the laws, would you not say that I was mad? But John forsooth acted thus. So that even this is not too much for us. Now then, at least, correct a fellow-servant; an equal; and although it should be necessary to die, do not shrink from chastising a brother. This is your martyrdom, since John was also a martyr. And although he was not commanded to sacrifice, nor to worship an idol, yet for the sacred laws that were despised, he laid down his head.

Do thou too then contend, even to the death, for the truth, and God will fight for you! And make me not this cold reply. "What matters it to me?" I have nothing in common with him. With the devil alone

come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. John 14 1-4

235 The prayer which is done with the nous. When the nous is liberated from its enslavement to reason, to the passions and the surrounding world and returns from its distraction within the heart, then noetic prayer starts. Thus noetic prayer is done with the nous within the heart, whereas the prayer of the intellect is done within the reason.

236 And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Colossians 2 4-12

237 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will

we have nothing in common, but with all men we have many things in common; for they partake of the same nature with us; they inhabit the same earth, and they are nourished with the same food; they have the same Lord; they have received the same laws, and are invited to the same blessings with ourselves. Let us not say then, that we have nothing in common with them; for this is a satanic speech; a diabolical inhumanity. Therefore let us not give utterance to such words, but exhibit such a tender care as becomes brethren!

This indeed I, for my part, engage with the strictest certainty, and pledge myself to you all, that if all you who are present will but choose to take in hand the safety of the inhabitants of this city, we shall speedily have it amended throughout. And this, even although but the least part of the city is here; the least as to multitude, but the chief part as it respects piety.

Let us take in hand the safety of our brethren! One man inflamed with zeal is sufficient to reform a whole community! But when not merely one, or two, or three, but so great a multitude are able to take on them the care of the neglected, it is in no other way but by our own supineness, and not from our want of strength, that the majority perish and fall.

Is it not indeed absurd? When we happen to see a fight taking place in the forum, we go into the midst of it, and reconcile the combatants! But why do I speak of a fight? If, perchance, we see an ass fallen down, we all make haste to stretch out a hand to raise him up. Yet we neglect our perishing brethren!

The blasphemer is an ass; unable to bear the burden of his anger, he has fallen. Come forward and raise him up, both by words and by deeds; and both by meekness and by vehemence; let the medicine be various. And if we thus administer our own part, and take pains for the safety of our neighbours, we shall soon become objects of desire and affection to the very persons who have the benefit of our correction; and what is more than all, we shall enjoy those good things which are laid up in store. Which God grant that we may all obtain, by the grace and mercy of our Lord Jesus Christ; through whom and with whom, to the Father with the Holy Ghost, be glory and power and honor, both now and always, and forever and ever. Amen.

pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.
John 14 12-18

238 The soul has three powers aspects, that is: the intelligent power, the appetitive and the irascible power. The last two constitute what is called the passible aspect of the soul. Dispassion, then, is not the mortification of the passible aspect of the soul but its transfiguration. Generally, when all the powers of the soul turn to God and are directed to Him we have the state of dispassion.

239 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
Luke 17 20-21

240 Praxis is the struggle to purify one's heart and that is the first stage of spiritual life. Practical man is one who struggles to purify his heart. In patristic theology the practical man is also called a breeder because he tries to tame his passions, which are like animals.

241 Theology is the knowledge of God. It is not a result of studying books or exercising the reason; it is on the one hand a fruit of the knowledge of God and of the personal experience of Him; on the other hand it is the way which leads to the healing of man and the knowledge of God. A theologian is one who has passed through the purification of heart to the illumination of the nous and to theosis. Thus, he has acquired the knowledge of God and speaks about Him in an authentic way. A theologian can be even called one who accepts the experience

June 19

The monks once inquired of **Paisius the Great**: *"Father, speak to us a word of salvation. How should we live according to God?"* The elder replied to them: *"Go and keep the commandments of God and preserve the tradition of the Fathers."* The tradition of the Fathers is the experience of the saints in the spiritual field, the enormous experience of nearly two thousand years, the experience of many hundreds and thousands of holy men and women. What an extremely rich depository of wisdom! What an immense mass of proofs of every truth of Holy Scripture! All that wealth, all that wisdom, all those proofs, all that experience, the Protestants have rejected! Oh, what inexpressible madness! Oh, the poverty of beggars!

THE SOUL OF THE PRIEST OUGHT TO GLEAM WITH BEAUTY ON EVERYSIDE

On the Priesthood - Book III

Nicene and Post-Nicene Fathers, First Series, Vol. 9
Edited by Philip Schaff, Buffalo, NY: Christian Literature Publishing Co., 1889, p. 52

FOR THE MASS of people under government are generally inclined to regard the manners of those who govern as a kind of model type, and to assimilate themselves to them. How then could any one put a stop to their fury when he is swelling himself with rage? And who among the multitude would straightway desire to become moderate when he sees the ruler irritable?

For it is quite impossible for the defects of priests to be concealed, but even trifling ones speedily become manifest. So an athlete, as long as he remains at home, and contends with no one, can dissemble his weakness even if it be very great, but when he strips for the contest he is easily detected.

And thus for some who live this private and inactive life, their isolation serves as a veil to hide their defects; but when they have been brought into public they are compelled to divest themselves of this mantle of seclusion, and to lay bare their souls to all through their visible movements. As therefore their right deeds profit many, by provoking them to equal zeal, so their shortcomings make men more indifferent to the practice of virtue, and encourage them to indolence in their endeavours after what is excellent. Wherefore his soul ought to gleam with beauty on every side, that it may be able to gladden and to enlighten the souls of those who behold it.

For the faults of ordinary men, being committed as it were in the dark, ruin only those who practise them: but the errors of a man in a conspicuous position, and known to many, inflicts a common injury upon all, rendering those who have fallen more supine in their efforts for good, and driving to desperation those who wish to take heed to themselves.

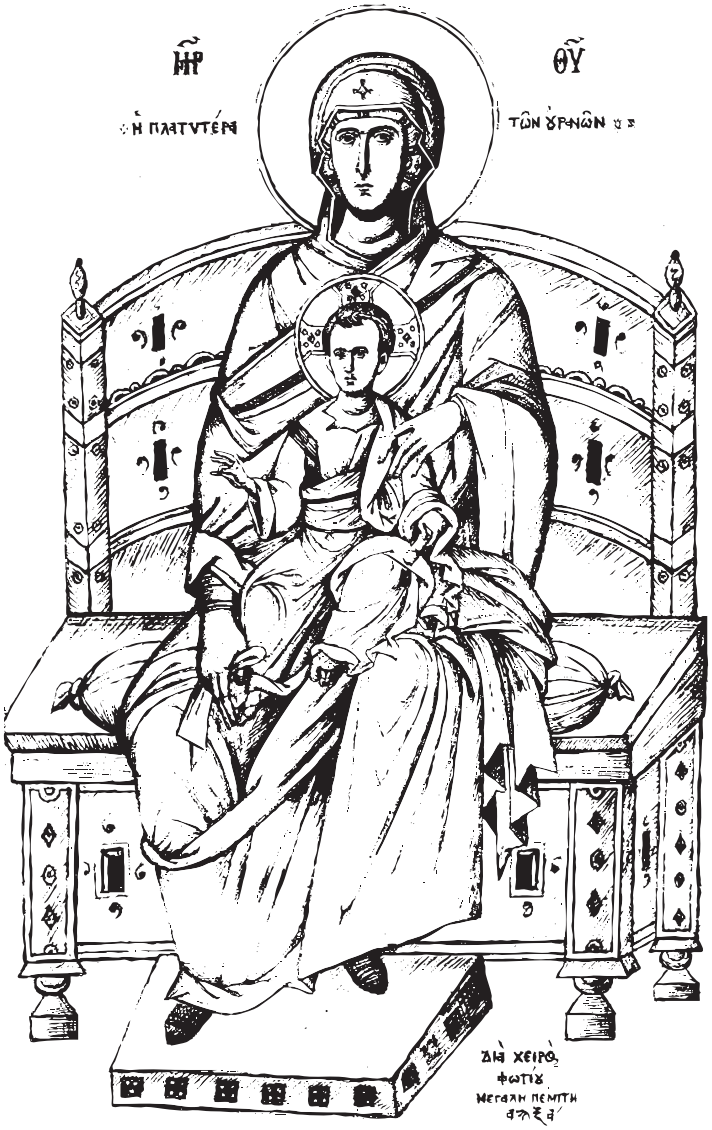
And apart from these things, the faults of insignificant men, even if they are exposed, inflict no injury worth speaking of upon any one: but they who occupy the highest seat of honor are in the first place plainly visible to all, and if they err in the smallest matters these trifles seem great to others: for all men measure the sin, not by the magnitude of the offense, but by the rank of the offender.

Thus the priest ought to be protected on all sides by a kind of adamantine armour, by intense earnestness, and perpetual watchfulness concerning his manner of life, lest someone discovering an exposed and neglected spot should inflict a deadly wound: for all who surround him are ready to smite and overthrow him: not enemies only and adversaries, but many even of those who profess friendship.

of the saints, not having himself a personal experience of God. “He whose prayer is pure is a theologian”.

242 Information from E. Poselyanin, The Mother of God, St. Petersburg, n.d.

243 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother’s wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
Mark 6 16–28



We Christians can never remain indifferent to evil wherever and in whatever form it appears.

Archbishop Averky of Syracuse [†1976]

The Struggle for Virtue §Resisting Evil